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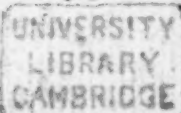
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# Compleat Library:

O R,

*News for the Ingenious.*

Containing { Several Original Pieces.  
An Historical Account of the Choicest Books  
Printed in *England*, and in the Forreign Jour-  
nals.  
Notes on the Memorable Passages happening in  
*May*.



A S A L S O,

The State of Learning in the World.

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To be Published Monthly.

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M A Y, 1692.

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By a London Divine, &c.

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L O N D O N,

Printed for John Dunton at the Raven in the Poultry, 1692.

The State of Learning in the World  
 By a London Divine &c.  
 M A T 1692.  
 Printed for John Denton at the Rose in the Partry, 1692.

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L O N D O N  
 Printed for John Denton at the Rose in the Partry, 1692.

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# The PREFACE.

**W**E shall say little as to the Subject of this Undertaking, seeing the Title gives the Reader a Comprehensive Idea of the whole Design, which was Publisht \* long before any of the late Journals appear'd in England.

\* As appears by the first Supplement to the Athenian Gazette.

The Work is divided into Three Parts.

The First whereof, contains only Original pieces, as Remarks on the Controversal Points, or most weighty Subjects started Monthly.

The Second, gives an Historical Account of the Choicest Books Printed (and memorable passages happening) from time to time.

The Third and Last Part, Treats of the State of Learning in the World.

In fine, We shall endeavour to perform it in that manner, That nothing shall pass in Europe worthy of the Consideration of the Learned World, that shall not be met with in this Journal; and what is at any time wanting in one Journal shall be added in the next, we having the Assistance of several Learned persons well vers'd in Foreign Languages to carry on the Work, and shall have all New Pieces as soon as Publisht. But our greatest Care shall be. to give good accounts of Books worth the reading, as near as we can judge; and therefore, we shall not be over scrupulous as to the Exact Times when they were Printed, but go backward, or forward as occasion serves, that so at length, our undertaking may fully answer the Title, and be a Complete Library.

Perhaps, it may be expected, that we should add something on the nature of the Work it self. But Mr. Bayle and Mr. le Clerk have shew'd as much by their performance, as by their Prefaces, how these sorts of Designs are profitable for the Publick. 'Tis an advantage (say they) That the Ancients would never have thought of; and we find no other Model in all Antiquity, but Photius's Bibliotheque in the 9th. Century, which still is a very rich Treasure for Learned Men; who find there an Abridgment of so many rare Pieces, which the Injury of the Time, and Barbarity of Men have robb'd us of. Which convenience, is the laying open many Volumes in a few Moments, and to see almost at one cast of the Eye, the Design, the Conduct, and the finest passages of an Author: 'Tis, as it were, a Noddy of Flowers well chosen, and well.

## The Preface.

well diversified, and a great Wit, has exprest himself very well, when he called the news of the Republick of Learning,

*Theatrum circumductile Eruditionis.*

As to our Religion, we shall own no other Name but that of **Protestant**, and shall endeavour as much as in us lies, to avoid either Practices or Disputes, which may tend to widen the breaches betwixt those who Agree in the Fundamentals of the Christian Religion.

As to the manner that we shall speak of Books, we shall endeavour to give good Authors, (though of a Perswasion different from ours) part of the Justice that is their due, and to represent the meaner, as we think meet; but with a great deal of Sobriety with Respect to the one and the other, so as to **wound** no body by too sensible a difference; so that we hope to raise **fewer Complaints**, than that Gentleman did, who formerly attempted this Province, after our Bookseller had first set it on foot.

Thus far we have thought fit, to give you a **Brief View** of what you may expect in our several Journals.

At the end of every Nine Months, there shall be added to this *New-Journal*, Two Alphabetical Tables; the one of the Books, and the other of the Matters.

☞ If there be any persons that have Written any thing themselves or have met with **any thing Remarkable**, and are desirous to Communicate the same to the Publick, If they Direct it thus, viz. For **John Dunton** at the Raven in the Poultry, to be Inserted in the Journal intituled, *The Compleat Library*; they shall have their Request Answered.

### Subjects design'd for the following Month.

#### O R I G I N A L S.

1. **C**hronologia Sacra. Or, Scripture Chronology.
2. **C**ritica Sacra, Or a Critical Inquiry into the Number, Names, Division, and
3. **C** Order of the Books of the Old Testament. As also, of the ancient manner of Reading, Writing and Preserving the Law of Moses.
4. The Canon of the Bible, Or an account of the Nature, Original, and Divine Authority of the several canonical Books of the Bible.

#### Books to be Inserted.

1. Rushworth's Collections, 3d. Part.
  2. The Cabinet of Pleasant Arts.
  3. An Essay of the New System of the World.
  4. Episcopius's Works.
  5. Daniel George Morhof's Polyhistor, Or Commentaries about the Knowledge of Authors and Things.
  6. A Universal Catalogue for the Vernal Frankfort Mart. 1691. 4to. Frank.
  7. Learned Italian Miscellanies. 4to. Parma.
- With many others, Printed in England. &c.

The **MEMORABLE PASSAGE** Shappening in *June*.  
The **STATE of LEARNING** for that Month.

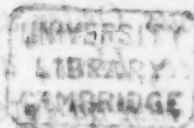


A  
**DISCOURSE**

Concerning the Integrity and Purity of the

**Hebrew Bible;**

By the Author of a Discourse concerning  
the Antiquity of the Hebrew Points,  
Vowels and Accents.



**The PROEMIUM:** Containing the  
Cause, Occasion, and Method of the  
Ensuing Discourse.

**T**HAT we have a certain Rule to direct us in the Knowledge and Service of God, is the only Support of Religion in the World; For though by the Light of Nature, we know there is a God, yet who he is, and what is his Will we cannot tell, till it be Revealed to us; And being naturally prone to depart from God, we must needs so do, when we have no Rule of Obedience; and thereby neither Hope of Reward, nor Fear of Punishment. So that on whatever pretence it be, that the certainty of our Rule of Life is denied, all Religion, is thereby opposed. But so unpleasing is intire Subjection to the Will of God, that Men seek all manner of Pleas to extricate themselves



## The P R O E M I U M.

selves from Submission thereunto; one of which being the Occasion of this Discourse, it may not be amiss to recount some of them.

1. First, They hope God will not concern himself so much about silly Mortals, as to exact Obedience of us; but themselves expect from their Children, Servants, and Friends, Returns of Love and Service; and much more may he that made, and doth preserve them, expect the same, as their own Consciences declare; And as every wise Agent hath a Design and End in all he doth. so he that made all things, must needs have a Design, as Wise as his Work was Great, which could be no other than his own Glory: And what hath Man Reason, Love, and Knowledge for, if not to Know, Love and Serve the Author of his Being? He then who is the first Cause, must needs be the last End. So that if there be a God, he must be obeyed.

2. To avoid this, Men question the very Being of God, but yet know, they could neither make themselves, nor be by Accident; for when they were newly born, they knew not their Right Hand from their Left; when Grown, cannot add One Cubit to their Stature; and at last cannot keep off Deaths Arrest one moment, but began in Corruption, and do end in the same; therefore could not make themselves. Nor could they be by Accident. For the Curious Order and Aptitude of all those Organs and Members, whereby we See, Hear, and Act all the Motions our Occasions require, plainly shew, that an Intelligent Agent was the Author hereof; we cannot so by Chance. He then that wisely framed, and powerfully preserves our Being, is our God.

3. But if there be a God, who also will be obeyed, 'tis hoped the Priests may obtain his Favour for themselves, and others, being paid for the same. But these are no more than Creatures, who have enough to do for themselves. We are all made alike capable of serving God, and therefore must every one give Account of himself to God. Saints and Angels are but our Fellow-Servants, and Priests and Princes must stand at the same Bar with Beggars, and have more to answer for on their own Account than the meanest Peasant.

4. But if we must serve God in Person, and not by Proxy, 'tis hoped he requires no more than what our own Reason dictateth and directeth us. But as we neither know him, nor his Will, by Nature, so the Idea we have of his Goodness, that he will reveal what he doth require, and the Expectation we have of the future Judgment of God, with respect to our Conformity to his Will, gives us Ground to believe he hath Reveal'd it to the Son of Men; and the Scripture, which declareth it self to be that Revelation, hath evidently proved, that so it is.

## The PROEMIUM.

5. Yet seeing other Books pretend to come from God, such as the Alcoran, and the Mishna, they would defer their Subjection to the Bible. But by the Scriptures, God hath made so full and Glorious a Revelation of himself, his Holy Will and most Secret Counsel, as Infallibly convinceth their Procedure from God alone. Whereas the Alcoran shews, That a Lecherous Villain was its Author; and the Jewish Mishna is condemned by the very Bible themselves embrace and adore, as also by the Kareans, a Sect of their own Religion and People; so also are the Unwritten Traditions of the Papists, exploded by those very Scriptures themselves receive.

6. If the Bible must be the Book, 'tis enquired how we know these Books are all, and no more than all those very Writings of Moses, the Prophets and Apostles, they declare themselves to be.

Resp. 1st. These Books having proved themselves to be the very Word of God, their Testimony of themselves is true, speaking in the Name and Authority of God, as well in every thing as in any thing they say.

2. If God had either altered his Will since that time, or if those Scriptures, whereby it was at first Revealed, had been so altered, as to contain more or less than was his Will they should, he would have acquainted us therewith for the same Reason he at first Revealed it, viz. because it should be known and observed.

7. They say, 'tis too strict for them to observe.

But it is impossible for God to allow Men in any thing contrary to his own Nature, who is Infinitely and Unchangeably Holy.

8, and 9. They count it too obscure and imperfect; but it self declares it is plain and perfect.

10. But the Suggestion, that is the Cause and Occasion of the ensuing Discourse, is this,

That the received Original Hebrew Copy hath had many Alterations in Letters, Words and Sentences, either designedly made by the Jews, or accidentally committed by the Mistake of the Scribes, and the like; which places the Learned must first agree, whether the Vulgar Latin, the Seventy, the Chaldee Paraphrase, the Samaritane, or what other Ancient Translation may be used to correct the same; or whether every Learned Critick may mend those places according to his own Judgment and Fancy? indeed the Articles of Faith are allowed to be contained in every Bible; but if the Words whereby they are expressed, are of uncertain Original, we have no Certainty of any thing therein contained, and till it be determined, what the places are that have been altered, and what have not been altered, and how the Alterations may be infallibly restored and amended, we have no certain Rule of Obedience, which is the only Support of Religion, as we observed. So that all Religion stands and falls, as we can defend and prove the Integrity of the Hebrew Copy, or not; and which becomes necessary to be done, being very lately opposed.



## A Discourse concerning

*Tho it hath not been questioned till the Reformers Restored Religion by it; whereupon the Papists pretended, there were many Alterations befallen the Text, but were fully refuted by some of their own Party and Profession, as also by the Leaders of the Reformation; yet still promote the same Opinion, as appears by their Errata to the Protestant Bible, and other Discourses lately printed, being encouraged by our Modern Criticks, the Atheism of the Time, and the Annotations of Ludivicus Capellus, dedicated to all the Clergy of the Church of England, and other Inducements. We intend therefore to state the Question plainly, and examine the Opinion of Capellus, the Ringleader of the Party, and others; as also to prove the Integrity of the Hebrew Copy, as fully as these Three Sheets, whereunto we are confined, will permit.*

### C H A P. I

§ 1. *Six several Questions, distinct from the Subject under Consideration, premised.* § 2. *The Question in Controversie plainly stated: The first Opinion of our Adversaries, viz. That the Jews have willfully corrupted the Text related.* § 3. *Several Arguments produced against that Opinion.* § 4. *And divers Objections Answered.*

§ 1. **T**HAT it may be known wherein the Stress of the Question in Controversie doth consist, it is necessary, First, to consider, wherein it doth not so do.

*First then, we say, it is not here enquired, whether the Scribes were Infallible, or not; God having only required and instituted their Religious Care and Diligence, as a sufficient means to convey the Text in its Original Purity, unto our Time.*

*Secondly, Neither is it enquired, whether some Words were not written, at first, sometimes full, and at other times defective; sometimes regular, and at other times irregular; but were still the same Words, yielding one and the same Sence: Nor yet, whether sometimes one Word be not in the Line, and another Word in the Margin; but in the one or the other is the true Reading, the Jews following the Margin, and the Christians which they think best.*

*Thirdly,*



Thirdly, Neither is it enquired, whether every *Hebrew Bible* is without any Typographical Error of the Press, which yet may be easily corrected by other Copies.

Fourthly, Nor whether any one *Individual Copy* be so infallible, seeing the *Masorites* follow the Agreement of the best Corrected Copies, and so should we.

Fifthly, Nor whether the *Eastern and Western Jews* did not differ about some Letters: and *Ben Asher*, and *Ben Naphtali* about some Points. But neither these Letters, nor Points, making any Alteration of the Sense of any one Word; the *European Jews* following the Reading of the *Western Jews*, and *Ben Asher*.

Sixthly, Nor whether there are some insignificant *Accidental Mistakes*, through the Length of Time, or Humane Frailty of the Scribes, crept into the best Copies, provided the Sense of One Word, or Sentence in all the Bible, be not obscured, impaired, or altered thereby. None of these things do we here debate; but the Question in Controversie is as followeth;

§ 1. *Whether the Hebrew Bible, as it is Corrected by the Masora, from Ezra's Time, and downwards, to this present, is a True, Authentick, Pure and Perfect Copy of the First Original Writings of the Old Testament, and hath been kept to this Day, so free from any material Error, or Alteration, as that it still is, and ought to be the only sufficient Rule of Faith (together with the Writings of the New Testament), and the certain Standard, whereby to make and mend all Translations, in all places, and on all occasions.*

This we affirm, and this our Adversaries deny, saying. That many Points, Letters, Words and Sentences, have been altered in all the best *Hebrew Bibles* that are Extant.

Some tell us, the *Jews* designedly did it, in hatred to Christians, and others say, it was done by Accident.

Those who say, it was designedly and maliciously done, are several Papists, such as *Melchior Canus*, *Lindanus*, *Gordon Huntley*, *Johannes Morinus*, and others, as also *Isaac Vossius*, a Protestant. But these have been Answered by our Reformers, and by the Papists themselves, such as *Johannes Isaac*, *Arius Montanus*, *Marius*, *Marinus Brixianus*, *Simeon de Muis*, *Bellarmino*, and others; And therefore to refute this Opinion, we need do no more than produce the Arguments that are collected by Cardinal *Bellarmino*, against those of his own Communion, on this Account; which are as followeth;

§ 3. *First*, If the *Jews* designedly altered the Text, they did it either before the Coming of Christ, or since; but they did it not before Christ's Time, because he does not blame them for so doing,

doing, nor warn us of the same, seeing he spared them not for lesser Faults, and yet recommends the Scriptures unto us, as they enjoyed them; which he would not have done, if they had been willfully corrupted, without some P<sup>r</sup>em<sup>o</sup>nition and Direction.

2. Neither did they do it since Christ's Time, because the Places alledged by Christ, and his Apostles, out of the Bible, for to prove the Gospel, are now found in the *Hebrew Bible*, as they had alledged them to be: Whereas, if the *Jews* would have altered any thing, in hatred to Christians, they would have altered these Places.

Secondly, The *Jews* neither would, nor could alter the Bible; therefore did not alter it.

1. They would not alter it, it being against their Religion, to alter one Letter of it, for a World, and against their Interest, to deprive themselves of God's Word, only to do us an Injury; For they believed the Text to be True or False; if True, they durst not alter it; if False, they could not themselves believe it to be both True and False.

2. They could not alter it, if they would, 1. Because they are dispersed over all the World, and their Bible with them, which they could not combine to alter, without Observation of some or other. 2. The *Kareans*, and *Rabbanists*, who mortally hate each other, would immediately discover such a piece of Vilany of either Party; and on this Account the *Masorites* were never able to impose any Alterations of the Bible on all the *Jews*, as some conceit.

3. The *Jews* could never, by Force or Fraud, get up all the *Hebrew Bibles* out of the Christians hands, which yet must be done before all the Copies still extant among Christians, could be altered.

Thirdly The *Jews* cannot be charged with altering the Text, because the greatest Concern they have in the World, is to conform to it, and preserve it from the least Alteration, who even adore it as a Deity; and if it happen to fall on the Ground, appoint a Publick Fast for the same, and would die an hundred deaths rather than alter a Tittle of it.

Fourthly, If the *Jews* had corrupted the Bible in hatred to Christians, then they would have altered those Texts, that prove *Jesus Christ* to be the true Promised Messiah, both in the *Hebrew Copy*, and in the *Chaldee Paraphrase*. But these places are not only the same they are in the *Vulgar Latin* and in the 70; so that the *vulgar Latin* is condemned likewise by this Opinion; which makes *Bellarmino* say, they have more Zeal than Discretion who suppose the *Hebrew Corrupted*. But moreover, the *Hebrew Copy* and



and the *Chaldee Paraphrase* do more amply prove the coming of Christ, and the great Doctrines of the Gospel, than any Christian Translation whatsoever. As for instance, in *Psal.* 2. the Vulgar and 70 read *receive Discipline*, where the *Hebrew* readeth *Kiss the Son*, &c. so in *Isa.* 53. and else where.

*Fifthly*, The Providence of God which extendeth to all things, but more especially watcheth over the concerns of his own Glory, and his Peoples Good, would never have suffered that Rule of Life to be corrupted, which he promised to preserve unto a title till Heaven and Earth pass away, seeing his own Honour and Service and his Churches Salvation depend on its Preservation in perfect Purity.

*Sixthly*, The *Hebrew Copy* being enjoyed, and peaceably possessed by the Church of *Jews* and *Gentiles*, as the true *Authentick Original*, ever sincethere was a Bible, until the Council of *Trent* made a Decree about the vulgar Latin; the sense of which Decree is debated by the *Papists* themselves. It is therefore not meet to suspect the *Hebrew Bible* to be altered in any place, until it be clearly proved so to be: But this hath not been done, as shall be in the following Chapters more fully declared.

§ 4 But hereunto it is objected,

*First*, That the *Fathers* charge the *Jews* with Corrupting the Text *Resp*; they speak only of the *Greek Translations*, and not of the *Hebrew Copy*, which none but *Jerom* and *Origen* understood.

*Secondly*, That the *Jews* confess some places are altered, viz. the 18 *Tikkun Sophrim*.

*Resp* 1st. The *Jews* do not say these places were altered, the *Masorites* and *Aben Ezra* call them *Tikkun Ezra*, the Amendments made by *Ezra*: Both these and the *Itur Sophirim* are no other than what the Text was from the beginning.

2. These *Tikkun Sophirim*, &c. are found in the Vulgar Latin, &c. just as we have them in the *Hebrew Bible*; therefore could not be any late alteration.

*Thirdly*, 'Tis said there are some places of Scripture that appear designedly altered.

1st. That there are 8 Verses left out of *Psal.* 13. mentioned by the Apostle, *Rom.* 3. and are found in the 70.

*Resp* 1st. *Jerom* sheweth in *Pref.* on *Isay*, lib. 16. that these Verses do not properly belong to the 13th Psalm, but are alledged by the Apostle out of divers places of Scripture, and were afterwards Translated by some Person out of the Apostle into the *Psalter*; for the 1st. and 2d Verses are found in *Psal.* 5. The 3d in *Psal.* 139. The 4th in *Psal.* 9. The 5th, 6th and 7th in *Isa.*



## A Discourse concerning

*Isa. 59.* The 8th, in *Psal. 35.* *Jerom* further, saith that these verses are not in the 70. Some say that they are found in an ancient *English Hebrew Copy*; but the words are apparently added, being not expressed after the way and manner of the *Hebrew Tongue*.

2. 'Tis said, *Gen. 8.* *A Crow or Raven went out, and returned,* but the 70 and *Vulgar* say, *It did not return.*

*Resp.* The *Hebrew Copy* doth not mean that it returned into the Ark, but that it flew about, and returned to the top of the Ark till the Waters abated; and some *Latin Bibles* read it, *going and returning.*

3. 'Tis said that *Psal. 22. 17.* is altered, it being *Caari*, as a Lion, instead of *Caaru*, they pierced.

*Resp.* 1st. The final Masoretick Note on *Kaari*, plainly sheweth that they understood *Kaaru*, to be meant by it; for they say, it doth not here signifie as a Lion, and therefore it must signifie *Kaaru*, or nothing.

2. 'Tis read *Kaaru* in some Copies, as *R. Jacob Ben Chaim* observes.

3. *Kaari*, may be written for *Kaaru*, i for u, as it is in *Ezra 10. ult.*

## C H A P. II.

§ 1. The second Opinion, viz That the Bible hath been altered in many places by the negligence of the Scribes, &c. Considered; the first Argument of *Capellus* for the same, Answered. § 2. Several Texts of Scripture supposed to have been altered, briefly Vindicated. § 3. His Argument taken from the quotations of the New Testament, Answered. § 4. His Third Argument from the *Keri u Kerib* Answered. § 5. As also that about the Eastern and Western Jews, *Ben Asher* and *Ben Naphthali*. § 6. And from the Typographical Errors in the Printed Bibles.

§ 1. **T**HE second Opinion of our Adversaries, supposeth that many Alterations have befallen the *Hebrew Copy*; not by the Malice of the Jews, but by the negligence of the Scribes, the length of time, and the like; of this Perswasion are Cardinal *Bellarmino* and other Papists, and among Protestants *Ludovicus Capellus* and his Followers; and seeing the said *Capellus* in his *Critica Sacra* hath comprised what hath been advanced on this account.

count, we shall briefly examin his Arguments therein produced

First then he saith there are many places altered, as may be seen by comparing of Parallel Texts, which contradict each other

Resp. 1st. The question is not, Whether some places are hard to be Reconciled, or not; 'tis the Work of the Ministry to Explain them: That Text which Instructs the Humble, doth oft offend the Proud; 'tis too bold to say a place is altered, if it be not understood or approved.

2. If one Place be wrong, then t'other is right, and we need go no further than the same Copy, to explain or rectifie such Mistake.

3. These are not various Readings, seeing all Copies agree about them.

4. These might be so written by the Holy Pen-men of the Text: For 1st. In Repeating a matter, none are confined to a Point, or Letter, or to a Word or Sentence; but enlarge or contract, omit or add, as occasion requireth.

2. Some Words alter their Sound, By length of time, difference of places, different writing of it, from the common pronunciation of it, as *Chyrurgion* for *Surgeon*, and the like.

3. Some Men and Places had divers Names, and were called sometimes by one, and sometimes by another.

5. That the Scribes did not alter these Places, is evident;

1. Because neither the *Eastern* or *Western Jews*, *Ben Asher*, or *Ben Nap'hali*, nor yet the *Masorites*, or any other *Jews* or *Christians*, take any notice of any such thing, who would never have concealed it, if so it had been, seeing they observe the most minute matters, and though they knew that these places were difficult, yet durst not imagine the Text was altered.

2. The Scribes must be allowed to take what heed they could in so great a Work; But if they made these Alterations, 'tis certain they neither used their Eyes, or their Ears, but were frequently deceived by like, shape, or sound of Letters, who yet were bound to look on the Copy every Letter they wrote.

3. These Alterations are so innumerable, so great, and so universal in all Copies, that it was impossible to be effected without the General Consent of all the Scribes, in all places, to corrupt the Bible; which the Authors of this Opinion will not charge them with, and therefore ought not to suppose such Alterations were made by them, as could no otherwise arise.

§ 2. But seeing some of these places, that are produced by *Cappellus*, are also repeated in the *Prolegomena* to the *Polyglott Bible*, in the Preface to Dr. *Lightfoot's* Works, though directly contrary to the



the Opinion of the Deceased Author; and in divers other late Critical Authors, whose Writings are abridged in the *Young Student's Library*; we think it convenient to vindicate those places which are so supposed to have been altered.

1st. 'Tis said, 2 *Kings* 24. 8. that *Jebojachin* was Eighteen years Old when he began to Reign; But in 2 *Chron.* 36. 9. 'tis said, he was but Eight years Old when he began to Reign.

*Resp.* 1. R D *Kimchi* observes, That his Father *Jebojachim* Reigned Eleven years, 2 *Kings* 23. 36. And 'tis like he took his Son to Reign in Conjunction with him, after the First year of his Reign, and the Eighth of his Son's Life; and thereby *Jebojachin* was Eight Years Old when he began to Reign with his Father, and Eighteen when he began to Reign by himself.

2. But if it could not be so Reconciled, that proves not its being Altered.

3. But if Eighteen be right, and Eight be wrong, the right is in the Bible, we need go no further for it.

4. This is no Various Reading, being alike in all *Hebrew* Copies.

5. The *Scribes* could not mistake Eight for Eighteen, the words being written at length, and not in figures.

6. It could not be universally altered in all Copies, unless the *Scribes* had agreed so to do, which they dare not affirm. And the like Answers may serve for the places following, such as,

2dly, 'Tis said, 2 *Chron.* 22. 2. That *Azariah* was Forty Two years Old when he began to Reign: But in 2 *Kings* 8. 26. 'tis said, he was but Twenty Two years Old when he began to Reign.

*Resp.* 1st. *Kimchi*, and others, explain this like the former, and suppose his Father Reigned, after some sort, many years more than he is said solely to Reign, and to have taken his Son into Conjunction with him Twenty Two Years, though he Reigned freely but Eight Years.

2. Others say, That by Forty Two Years was not meant the Age of *Azariah*, but of the Rule of his Family, by the Mother's side; for from *Omri*, his Great Grandfather, to his Reign, were Forty Two Years.

3. If it cannot be reconciled, this proves not the place to have been altered, unless it were proved, that there were no Difficulties in the Bible from the Beginning: and that all Men might understand all things in it, without God's Assistance. But the contrary is fully declared therein; and therefore, as we have not Time, so there is not need here to reconcile these places from all Exceptions: It would require more room so to do, than is allotted for



for the whole Discourse. At present, the same Answers that served the former place, may serve this well enough, That this is neither a Various Reading, nor can it be a Mistake of the Scribes.

3. 'Tis said, 2 Chron. 16. v. 1. That in the Thirty Sixth Year of Asa, Baasha came up, and built Ramah; but in 1 Kings 15. 33. 'tis said, That Baasha began to Reign in the Third Year of Asa.

Resp. 1st, Kimchi supposeth, the Third Year of Asa was not meant of his Reign, but of his Wars. 2. And that the Thirty Six Years of Asa, are to be numbred from the Death of Solomon.

3. Not only do all Copies of the Hebrew agree in this Number Thirty Six, but also the Greek Seventy, the Vulgar Latin, &c. have it likewise.

But of these things see at large in Buxtorf's *Anticritica*, lib. 2. cap. 2. and *Glassius Philologia Sacra*, lib. 1. Tract. 1. pag. 78, 80, 81, 82. as also what was said to the places before it.

4. 'Tis said, *Exod.* 12. 40. That Israel sojourned in Egypt Four Hundred and Thirty Years; Whereas they dwelt in Egypt but Two Hundred and Ten Years.

Resp. The Words are in the Hebrew as they are Translated in English, thus, *Now the sojourning, or dwelling of the Children of Israel, who dwelt in Egypt, was Four Hundred and Thirty Years.* The Text doth not say, how long they dwelt in Egypt, but how long they were Sojourners; and that was from the giving of the Promise to Abraham, which was to be Four Hundred and Thirty Years.

5. Some suppose they could mend the Hebrew Poesy, and thereby mend the Text.

Resp. 1. Such have need to mend themselves, but the Text they cannot mend.

6. Some think some Verses were omitted, such as *Josh.* 21. 36, 37. but they are found in 1 Chron. 6. 78, 79. and we need go no further for them. So *Psal.* 145. v. 13. *Grotius* and *Simon* suppose a Verse wanting, that should begin with Nun, only because a Verse begins with every Letter of the Alphabet besides that.

Resp. At this Rate there would be no End of Mens Conjectures.

2. This could not be by Mistake, as is supposed, but must be designedly done, which yet they will not affirm.

§ 3. 2dly, *Capellus* saith, That many Quotations out of the Old Testament, brought by Jesus Christ, and his Apostles, are not

now to be found, as they were by them alledged, either in any *Hebrew* or *Greek* Copy, and therefore must have been altered since that time.

*Resp* 1. This must have been willfully done, that so many places should be so signally altered in all Copies, which yet they dare not affirm.

2. *Jesus Christ* and his *Apostles* express the Sense of the Place, their business being not to Translate, but to Expound; which they did not do by the help of *Grammar*, as we must, but, 2. by the immediate Inspiration of the same Spirit of God that gave forth these Writings they refer unto.

When any quote a passage for some particular purpose, they are seldom very exact in their Quotation about any thing else, than what they produce it for to prove; nor is any thing more expected from their Testimony, than to prove what it is alledged for.

§ 4. 3dly, *Capellus*, in his *Critica Sacra*, lib. 3. insists on the Various Readings of the *Keri u Ketib*, the *Eastern* and *Western Jews*, *Ben Asher* and *Ben Naphthali*, of divers *Hebrew* Copies, and the like.

*Resp* 1. In general, we do not debate what divers Readings are found in the *Hebrew* Copy, but allow what can be proved; therefore these things do not belong to the Question in Controversie, yet something may be spoken to each in particular.

1. As to the *Keri u Ketib*, he owns, the *Jews* own their Antiquity, about which they hold Four Opinions, 1. Is that of *R. Chaitin*, That they were placed when the Text was first written by *Moses* and the Prophets. 2. That they were kept by Oral Tradition, from that time, and written by *Ezra*, as *Elias* supposeth. 3. That they were made by *Ezra*, by the different Copies of their Time, as *Kimchi* thinketh.

4. That *Ezra* made them designedly, as *Abarbinell* believeth, in order to restore and preserve the Text exactly; but all own they were as Ancient as *Ezra*; yet *Capellus* conceives they were most of them made by the *Masorites*, A. D. 500.

1. Because *Jerome* makes no mention of them.

*Resp* 1. Nor doth *Jerome* make mention of the *Chaldee* Paraphrase, which yet was long before his Time.

2. There are still many Bibles without the *Keri*; the Law is kept without it, though read by it. And before Printing came up they might be scarce, and more scarce in *Jerome's* time, who with great difficulty got a *Jew* much more the best Copy.



3. Many Commentators at this Day do not mention them, and yet they are in being, and so *Jerome* might know them, tho he spake not of them.

4. Yet *Jerome* oft follows the *Keri*, and takes notice of it as on *Isay* 49. v. 5.

5. The *Chaldee Paraphrase*, long before *Jerome's* time, often followeth the *Keri*.

2. Because, saith *Capellus*, the *Talmuds* mention only the *Keri u lo Ketib*.

*Resp* 1. That was *pars pro toto*, a part for the whole.

2. It mentions others also, as *Hag.* 1. v. 8. *אכר*, where *א* is in the *Keri*.

3. They generally follow the *Keri*, which sufficiently shews, That it was long before their Time, even as ancient as *Ezra*, or they had not received it into the Text.

3. Because, saith he, many of the *Keri u Cetib*, are Critical Amendments of the Text, where it was anomalous, and favours more of *Masoretick Nicety*, than is fit to ascribe to *Ezra*.

*Resp* 1. These might as well arise from the difference of Copies in *Ezra's* time, as others.

2. *Ezra* being an Exact Scribe, might note those Words that were written anomalous, it being not below Men Divinely inspired, to rectifie the least Word of Sacred Writ, seeing Divine Providence hath vouchsafed to take the Charge of every Letter of it to the Worlds End, *Matth.* 5. 18.

3. But if some were but Critical Amendments of Anomalous Words, yet all are not such, nor yet the most part of them; and we may not conclude the whole to be such, because some were.

4. But that the *Masorites* made none of them, appears,

1. By the Nature of their Notes upon them, which barely observe, that so they were, but not that they had made them so.

2. They always read the Line by the *Keri*, thereby making of it a part of the Text, which they never dared to have done, had they been their own Notes.

3. *Capellus* saith, there are many more anomalous words which need the like *Keri*; and we say, if the *Masorites* had made these Notes on some, they would have done it on many more, which yet they have not done.

4. *Capellus* on the Points, &c saith, the *Keri u Ketib*, were made before the Points were invented, and therefore must be before A. D.



500, and the *Tiberian Masorites*, who he thinks began the punctuation.

5. If the *Keri u Ketib* were invented by the *Masorites*, A. D. 500, why doth no *Jew* take notice of it? Nay,

6. Why do they all universally own them to be as Ancient as *Ezra's* time?

7. And how came the *Tiberian Masorites* to alter all the Bibles that the *Kareans*, their Enemies, and that the *Christians* had, and not be observed?

8. Seeing the Copy is polluted, if the least Letter be greater or lesser than ordinary.

2. 'Tis objected that 'twere absurd to suppose that *Ezra*, or the Prophets, made this *Keri*, for they knew which was the right.

*Resp.* 1. If they arose only from different Copies, it was so; but then *Ezra* might place those before the Captivity, and his Successors might place those that were after it.

2. But they might arise from other cause than different Copies, as the *Jews* believe they did, even such as did well enough become the Pen-men of the Text to make them for.

Some conceive that the *Tiberian Masorites* collected most of them from ancient Copies.

*Resp.* 1. Then they would have told us what Copies they were, and not have put them into the Text; for thus they do when they meet with any difference in Copies, as *Ben Napthali*, the *Eastern Jews*, and the like.

2. The *Chaldee Paraphrase* followeth them often, therefore they were collected long before; and so doth the *Talmud*, and saith, they are of *Moses* from *Sinai*.

3. They make them a part of the Text, in reading it by them, which they dare not do of their own Collections, tho out of the best Copies.

4. For these Copies were either as Ancient as *Ezra's* time, or not; if they were, then was the *Keri* in them of Divine Antiquity and Authority; But if they were not, then they durst not add them to the Text, for they allow none to add or alter the Text since that time.

5. Then must the Bibles, in the hands of the *Kareans* and *Christians*, and all ancient Translations, have been without them; but they all have them, or follow them more or less.

2. As to the number of the *Keri u Ketib* in general, and in particular of the words read and not written, and that are written one word and read two, and written two words and read one, and that are transposed, and the like; to find out these *Capellus* turns over the

the Bibles of *Bomberg*, *Plantine*, &c. and at last misseth the right Number, and all for want of Acquaintance with the *Masora*, which he pretends to be solely able to declare the true Original of; and his impertinences are as Learnedly Preserved in the Appendix to the *Polyglott Bible*, where his Collections are presented us in one View. We may not here enlarge hereon, having given an account of the several kinds of the *Keri u Ketib*, in our Discourse of the *Antiquity of the Points*, cap. 10. where the places of many of them are Collected out of the *Masora*, and if it receive another Impression, we intend to collect them all as they are gathered by the *Masorites*, which we had not room to do in the first Edition.

Lastly, We deny that the *Keri u Cetib*, do impair the Authority of the Text in the least degree.

For 1st. The true reading of these places is found in the *Keri*, or the *Cetib*, we need go no farther for it.

2. The one or the other are followed by all the Jews and Christians.

3. They could not be designedly made no alteration of any one point of Doctrine, being in the least occasioned thereby.

4. Nor barely by mistake, there being fewest in the Law which was written first, and being oft about one word more than another, as *Nagnerah*, a *Damsel*, &c.

5. Their Number and Nature are infinitely short of the various readings that are in all Translations.

§ 5. *Capellus* insists on the various Readings of the *Eastern* and *Western* Jews, and of *Ben Asher*, and *Ben Napthali*.

Resp. 1st. The question is not about various Readings that are found in the *Hebrew Copy*; these we allow, and follow the best.

2. It matters not which is followed, for they do not alter the Sense of one Word.

3. The Collection of these little varieties, is a mark of the admirable care of the Jews, in preserving the Text in its Original Purity.

4. The *Eastern Jews* are those of *Babylon*, and their Reading is followed by the *Eastern Jews*. The *Western Jews* are those of *Israel*, or *Palestine*, and their reading is followed by the *Western Jews*; of all these Countries, there are about 216 insignificant differences about some letters, the *Keri* and *Ketib*, the words written full and defective, and the like, *Vid. Masoret Hammasoret*, Pref. 3d. 73. And these differences first appeared in *Bomberg's Bible*, *Buxt. Anticritica*, p. 510. 511. The differences between *Ben Asher* and *Ben Napthali*, are only about some Points and insignificant Accents: These were



were two men that were Heads of two Assemblies of the *Masorites*; the one was named *Jacob Ben Naphtali*, who was followed by those of the *East*, and the other was named *Aaron Ben Asher*, and was followed by the *Jews* of all these Countries; but the least word is not altered by the one or the other, as to its sence and meaning. Nor yet by any Manuscript Copies, such as that of *Sinai*, the *Pentatuch* of *Jerico*, the Book of *Hillel*, or that of *Jerusalem*, supposed by *Eli* to be that of *Ben Asher* in his *Shibree Luchoth*, y 2 *Mihi*.

§ 6. *Capellus* observes that our Printed *Hebrew Bibles* do in some places differ from each other in Points, Letters and Words.

*Resp.* 1. They are *Typographical Errors* of the *Pres*, and may be easily mended by the agreement of other *Bibles* therein.

2. The *Masoretick Bible* is not altered in a title in any one of the places he instanceth.

3. The *Masora* its self, on many of the places insisted on, doth expressly confirm the true reading by their Notes on the very places themselves, whereby their unparallel'd care to preserve the Text intire, is made to appear.

4. The *Jewish Commentaries* confirm the true Reading, and the *Christian Copies* do the like.

5. None of the e places are of any moment which way they are Read. *Vid. Buxt. Anticritica*, par. 2. cap. 6.

So that from all that hath been Objected hitherto, we may conclude that no differences among the *Hebrew Copies* that can be produced, are of any consideration, so as to render the *Hebrew Copy* unmeet to be the Standard of all others, whose various Readings are infinitely more than can be suspected in the *Hebrew*; for except the *Keri u Ketib*, of which we have already spoken, all other differences among the *Hebrew Copies* do not alter the sence of one word in the Bible; and as to the *Keri u Cetib* in the one or the other, is the true Authentick Original found, as also in all the difficult parallel places; so that there is not one word, either added, omitted, or altered by any difference among the *Hebrew Copies*.

And as *Buxtorf* Observes in his *Anticritica*, lib. 2. cap. 14. the Copies of the *Hebrew Bible* are every where alike, and are written and read in the same manner by all persons throughout all the World, through *Europe*, *Asia*, and *Africa*, excepting some little differences which do not alter the sence at all; so saith *R. Joseph Albo*, in *Ikkarim*, as is observed in *Raimundus* his *Pagio Fidei*.

CHAP. III.

§ 1. Capellus his Argument against the Integrity of the Hebrew Copy, taken from the Differences that are between the most antient Translations, and the present Hebrew Bible considered, and Answered in general. The unsitness of antient Translations to amend the Hebrew Copy discovered. § 2. The unsitness of the Samaritane Pentateuch so to do, particularly considered. § 3. The seventy evinced to be unfit for such a use likewise. § 4. As also the Chaldee Paraphrase, and the Vulgar Latin. § 5. The vanity of attempting to mend the Bible by Critical conjectures. The Opinions of the Jews about the same.

THE next proof of the Text, being altered, is brought from the differences that are between the Hebrew Copy, and the most ancient Translations in difficult places, where they are easiest Reconciled in the Translations; and hence 'tis thought the Hebrew should be mended in such places by those Translations, they being supposed to have been taken out of the Hebrew Copies before these alterations befel them.

Resp. 1st. In general, this Argument is made up of suppositions that are all impossible to be proved:

As 1st. They cannot prove when, where and how the Text was altered in any one place of it; they barely say the length of time, the negligence of the Scribes, and the like, hath let it suffer the Fate of all other Books.

Resp. But it was committed to the Religious care of the Church, as a sufficient means to preserve it from any such Alteration, and the special Eye of Providence engaged to attend it, and the great obligation that lay on those who Transcribed the Copies, to use their utmost Diligence to preserve it intire, being the word of the Living God, whereby they must be judged, leaves no room to suppose such alterations in it, as often befall profane Authors.

2. Its supposed hereby, That where any place is difficult to be Expounded or Reconciled to other Texts, there it hath been altered: But the Scripture its self saith many things in it are hard to be understood, and that we must Pray to God to Enlighten our Minds.

3. If in any Copy we might rationally suspect a mistake of the Scribe, our only way is to compare it with other exact, ancient and approved Copies; but among these there are no material differences at all.

4. 'Tis



4. 'Tis granted that the *Hebrew Bible*, which first came from God, must be preferred before any Translations out of it ; but they say 'tis now altered, and those ancient Translations may help to mend it.

Resp. The *Hebrew*, tho it be altered, must needs be preferred to any ancient Translations, they being all infinitely more altered from what they were at first, than the *Hebrew* is altered from what it was; witness their various Lectons in the *Poliglott Bible*.

5. 'Tis not proved that all these Translations were so ancient as they pretend to be.

6. Nor that these are those ancient Translations, (excepting the various Lectons,) some of them being manifestly lost, as the *Seventy*, &c. and that long ago.

7. Nor is it proved that they were all taken immediately out of the *Hebrew*, without which their Authority can avail nothing herein ; Nay, it is plain that most of them are taken out of one another, most from the *Seventy*.

8. Nor is it proved the Translators were known to be faithful able Men.

9. Nor that they followed an *Hebrew Copy* in all those places wherein they differ from our present Copy, which are innumerable, and yet differ from each other.

9. Nor that they undertook Verbatim to Translate the Text.

10. For 'tis plain, some did not Translate, but Paraphrase, as the *Chaldee*, and others; and that not always Litterally; but oft times Allegorically.

11. In some places it appears they understood neither the Words nor their Sence.

12. Nor had that due regard to either as they ought in some places.

13. Some they designedly altered, as the Jews say the *Seventy* did 13 places, viz. *I will make man*, for we will the 6th day for the 7th, *Gen. 2. 2. Israel dwelt in Egypt, and in other Countries 430 years*, &c. That the Heathen might see no difficulties or absurdities in the Text, and yet these very places would *Capellus* have thought worthy to Correct our Bible, when 'tis an evident sign of a corrupted Translation to read rather what they like best, than what the Original truly was.

14. Neither Jews nor Christians ever ventured to mend the Bible on these pretences.

2. But to consider each Translation in particular.

§ 2. 1. As to the *Samaritane Pentateuch*: The *Samaritanes* own no more than the *Pentateuch*; but by this some would Correct the *Hebrew Copy*.

Resp. 1. There

Resp. 1. There is no Testimony to prove its Original or its preservation, to have been preferable to the *Hebrew Text*, that can be compared with that which is produced for the *Hebrew Copy*.

Who the *Samaritans* were, is told us 2 *Kings* 17. 25, 26, 27. To wit, an *Heathen People*, who getting a Priest, they served God and their Idols together, but never were the *Church of God*, nor ever had the *Oracles of God* committed to them, as was unto the *Jews*, whose Bible came from God, and was preserved by *Ezra* and the *Masorites* to a Miracle; whereas Bishop *Usher* observes the *Samaritane Copy* was of set purpose, and in many places new dressed and corrupted by one *Dositheus* a *Samaritane Heretick*. As for Example, in *Deut.* 11. 30. they have added *Sichem*, and Chap. 27. 4. instead of *Ebal*, read *Garizim*, to countenance their Idolatry.

2. The *Samaritane Codex* was never received or esteemed by the *Church of Jews* or *Christians*, but the *Hebrew* only, which was read in their *Synagogues* every *Sabbath day*.

3. It hath so many Corruptions in it, as impairs its Authority, as *Hottinger* hath collected them in his Answer to *Morinus*.

4. The present *Samaritane Copies* are not above 400 Years old; whereas the *Tiberian Masorites* were above a 1000 years ago.

5. We have the universal consent of all *Hebrew Copies* among *Jews* and *Christians*, against the *Samaritane*; and if these places were altered, they must have been wilfully made, which we have proved they neither would nor could have made; nor do they say they were.

6. Nor is there any need to suppose them altered, because of their difficulty, they may be Expounded and Reconciled without it, as in *Gen.* 11. 32. *Terah* liv'd 205 Years; but here 60 Years is cut off, because it being said v. 26 that *Terah* at 70 begot *Abram*, *Nahor* and *Haran*; and yet *Abram* was but 75 when *Terah* Died, which is thus solved, *Terah* did no more beget all these three Sons in one Year, than *Noah* begat *Shem*, *Ham* and *Japhet* in one Year, but begat one of them then, which could not be *Abram*, whose Brother *Haran's* Daughter being his Wife *Sarah*, was but 10 Years younger than himself; So that *Abraham* was Born the 130th year of *Terah's* Life, and so was 75 at his Death.

That of *Exod.* 12. 40. is already Explained, and so might the rest be Expounded, had we time and space so to do.

§ 3. 2. As to the 70, 'Tis supposed the present *Greek Bible* called the 70, was for the main the antient Version which was read in the *Synagogues* before *Christ's* time, was followed by *Christ* and his *Apostles*, and the *Primitive Fathers*, which Bible differs in many places from the *Hebrew*,



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and in many of these places the cause of the difference was this, that the Copy, from whence they Translated, did differ from that we now enjoy in Hebrew.

Resp. 1. We shall relate the various Editions of the Greek Bible, as *Bellarmino* himself hath collected them, and then see what certainty there is that ours is the Antient 70.

1. The first Greek Translation was supposed to have been made in *Alexander's* time, whence *Plato* learned many things.

2. The 70, who as some imagine, only Transcribed the Hebrew; others say, tho they did Translate, yet it was no more than the *Pentateuch*, which yet they designedly altered in 13 places.

3. The 3d was made by *Aquila* in *Adrian's* time, who was first a Gentile, then a Christian, and being Excommunicated for Judiciary Astrology, turned Jew, and then made this Translation but of little esteem therefore,

4. The 4th by *Theodotian*, under *Commodus* a *Marcion* Heretick, turned Jew.

5. By *Symmachus*, under *Severus*, first an *Ebionite*, as *Eusebius* thinks, but a *Samaritan*, as *Athanasius* supposeth, and for want of Dignity at home, turn'd Jew, and was Circumcised a second time.

6. Found at *Jerico*, but anonymous.

7. At *Nicepolis*, without a Name likewise.

8. From which *Origen* compiled his *Tetrapla* *Hexapla* and *Octupla*, viz. 1. The Hebrew. 2. The same in Greek Characters. 3. The seventy Translation. 4. That of *Aquila*. 5. That of *Theodotian*. 6. That of *Symmachus*, which being a fourfold Translation, was called *Tetrapla*, and being in six Columns, was called *Hexapla*, and when the two anonymous Translations were added, was called *Octupla*.

8. Hence is the Edition of *Origen*, who so amended the seventy by mixing it with that of *Theodotian*, marked with *Asterisks*, which are now lost, which Edition is called the common Edition of the Seventy.

9. Is that of *Lucian*, who amended many Faults in it with great Labour.

10. Is that of *Hesychius*, who amended it likewise.

Hereupon 'tis enquired what the present seventy is, after all these alterations of it. *Bellarmino's* Opinion of it is, that tho the seventy be extant, yet 'tis so corrupted and vitiated that it plainly appears to be another *de Verbo-Dei*, lib. 2. cap. 6. *Jerome* in the 2d Book of his Apology against *Ruffinus*, cap. 8. 9. (As *Dr. J. O.* observes,) tells us, it is corrupt, interpolated, mingled by *Origen*, with that of

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Theodotion marked with Asterisks and Obelisks, that there were so many Copies of it, and they so varying, that no man knew what to follow. And so in his Epistle to Chromatius, vid. Masius Pref. on Joshua. 7. O. of the Integrity of the Hebrew Text, P. 341. Father Simon in his Critical Enquiries into the Editions of the Bible, shews, Chap. 15. 16, 17. That the story of the Seventy, by Philo, Josephus, and the fathers, was grounded on the Book of Aristeus, which was rather a Romance than a History, that Jerom desired a new Greek Translation, the old was so corrupt, that the Apostles following of it, did not evidence its Excellency, for they and the Fathers followed it as being most commonly understood; the Greek being then the common Tongue, as Tully observed, and as the Writings of the Apostles, and the Fathers, fully declare; nor yet do the Apostles quotations always agree with the seventy, but often times fully agree with the present Hebrew Copy, and sometimes agree with neither: so that nothing can be concluded from their quotations any more for the seventy, than the Hebrew: But others suppose the places said to be followed by the Apostles, were not so, but that those who Translated the Bible since the Apostles time, had Inserted what the Apostles wrote, in the stead of a Translation, as may be made to appear by several instances, if we had room to insert them, some of which, viz. Rom. 3. was mentioned by St. Jerome. This we have already observed out of Bellarmine, in the 1st Cap. See Dr. J. O. on the Epistle to the Hebrews, Boetius and others; some suppose it was taken not out of the Hebrew, but from the Chaldee Paraphrase, as R. Azarias believeth, for which he gives several Reasons, Vid. pugio fidei. Who ever did it, 'tis plain they were very Ignorant of the Hebrew Copy, and so were the Fathers, who followed it, because they could do no other. See our Discourse concerning the Antiquity of the Points, in Answer to the Objection brought from the Seventy. Some think the Pentateuch was taken from the Samaritane, or that from it, they so often agree against the Hebrew; however it might be read in the Synagogues as an Exposition or Paraphrase to those who best understood Greek; but it was never read as the Original Text its self, or in its stead. And moreover the alterations in this and the rest, are so very great and many, as must have been wilfully made, which we have proved, have not been, nor dare they say they have. Nor yet is it credible that such great alterations should so soon befall the Bible, as by this Opinion are supposed between the time of the 70, and the Chaldee Paraphrase, which Translations so greatly differ from each other.

Seet. 4. 3. As to the Chaldee Paraphrase.

'Tis likewise supposed that the Hebrew Copy may be mended by this Translation, as well as by the former.

Resp. 1st. 'Tis a Paraphrase, and not properly a Translation, and they were rather Expositors than Translators.

2. They did not follow the Exactness of Grammar.

3. They oft affected Allegorical and Mystical Interpretations.

4. The Chaldee Paraphrase hath been greatly Vitiated.

5. There were other Chaldee Paraphrases made before this we now Enjoy, and R. Azarias supposeth this we have was taken out of some former Paraphrase. The Targums of Jonathan, and Onkelos are the Antientest we have; those on other parts of Scripture were some of them 500 years after Christ.

4. As to the Vulgar Latin,

Its uncertain Original, Corruptions and Barbarisms, have been sufficiently spoken to by many; however this and all the former Translations differ so greatly from the present Hebrew Copy in many places, that if they follow a better Copy therein, than what we have, ours must have been wilfully corrupted, which we have proved hath not been, neither will they say it hath.

The Jews Opinion of the reason why Translations differ from the Original, is delivered by R. Joseph Albo, in Ikkarim, par. 3. cap. 22. who saith, If the Bible in other Nations be found to differ from that which is in our hands; this cometh to pass for want of skill



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in the Translators among those People; for the Jews are most exact about their Law, and about the very Letters of it, and they glory in the Knowledge of the number of the Letters and pauses of the Accents and these things they write in the Margin of their Books, and call it the Masora, whereas no other Nations do any such thing, and for this cause the Scribes were called Sopherim Numberers, because they numbered all the Letters in the Law, which is a sign that it was kept in their hands without Alteration, as it was given to Moses; and this further appeareth by this, that it is now found in the hands of all Israel, that are dispersed throughout all the World, from the East corner to the West corner thereof, one and the same Copy, without any alteration.

Señ. 5. As to the Altering the Text barely upon Conjecture.

Capellus would likewise suppose the Text might be altered by the Exercise of the judgment and skill of particular Critics, a work he often assumeth to himself, and alloweth others.

But as this would reduce us to depend on Humane Reason, and Authority in Divine Matters, and render our belief of the Scripture and the Gospel but Humane and Fallible; so the Jews observe that by the same Rule the Text may be wholly altered, and nothing will remain certain if men may mend whatever they think meet.

## The Second Part.

### C H A P. IV.

Señ. 1. Certain Principles premised. Señ. 2. Heads of Arguments to prove the Integrity of the Hebrew Bible. Señ. 3. The History of its Preservation. Señ. 4. The Admirable care of the Jews about the Writing and Keeping of the Hebrew Text. Señ. 5. The Conclusion.

Señ. 1. **H**AVING Answered what is Objected against the Integrity of the Hebrew Bible, we must here prove the Purity thereof.

That it is now the same it was at first, without any material Alteration, and is therefore of the same Authority it ever was on all accounts.

First. Then 'tis granted us, That the Bible was at first given forth from God to his Church in the Hebrew Tongue, except some part in Chaldee, it being the Language of the People to whom it was delivered in Writing, and thence called Scripture.

Secondly, It cannot be in Reason denied, That as it was committed to the Church at first; it was God's will, and his Peoples duty so to preserve the same without adding to it, or altering of it, to the end of the World, Rev. 22. 18. Those who own that God would have it still observed, must allow he would have it still preserved; and with those who will not observe it, we shall not here contend; and as God would have it preserved, so 'tis the Churches duty to keep it pure and perfect, as he would have it kept by them; for to them are committed the Oracles of God, Rom. 3. 2. cap. 9. 4. Psal. 147. 19, 20. Deut. 10. 3, 5. Heb. 1. 1. 2 Pet. 1. 20, 21. by which they and their Posterity are to Live, and shall be judged.

Thirdly,

Thirdly, This being the only means, appointed by God, for its Preservation in perfect Purity, 'T is hereupon enquired,

Sect. 2. *Whether it hath been so preserved as he would have it or not.* And we say,

First, If it were not the same it was at first, (seeing his Will, which was at first Revealed in and by it, is still the same,) he would certainly have informed us thereof for the same Reason, for which he first Revealed it, viz. That it might be Obeyed; but no Imputation of any such Defect in it hath ever come from God.

Secondly, If the Bible be not the same it was at first, this must come to pass either, 1st. Because those, to whom it was first Committed to be so kept, were unfaithful and unwilling so to do. Or, 2dly, Were unable so to do it; but the one or the other Reflecteth on the Wisdom, Care and Goodness of God in appointing Insufficient Means to Effect his Will.

Thirdly, If the Bible hath been Altered, it was either Designedly, or by Accident. That the Bible hath not been Designedly Altered, was proved Chap. 1. And that it hath not been Altered by Accident, was there proved likewise in part, There being no proof of any Alteration of it; and it is unmeet to question what we have peaceably possessed so long, without Proof, seeing God's Providential Care and Kindness, and the Sincerity and Fidelity of his People must be suspected without cause thereby. And if it hath not been altered, neither Designedly, nor yet by Accident, it must follow, that it hath not been Altered at all, but is still the same it was at first.

Sect. 3. *Fourthly, Seeing the Scriptures Evidence themselves to be God's Word, and in his Name strictly require the Church to Obey and Preserve them in Purity; we need not doubt of their Performance hereof, if it hath been possible to be done.*

Now that it might be well enough preserved to this time, appears by a View of the History of Former times, and the care of the Jews about the Bible. First, As to the History of these things, the Law was delivered by Moses to the Levites to be placed and preserved in the sides of the Ark, Deut. 31. 25, 26. From this Original every Man was to take a Copy for himself, Deut. 31. 19. *Write ye this Song, i. e. saith Maimonides, the Law wherein this Song was Written, for they never wrote it by pieces, and the King was enjoined to write himself a Copy besides, Deut. 17. 18. where what was called the Song before, is called the Law here, which Law could not be altered under the first Temple, saith R. Jos. Albo in Ikkarun, par. 3. cap. 22. Because there were Priests and Teachers of the Law in the Sanctuary, and it was so common to all, that it could not be altered; for although there were Idolatrous Kings, yet there were Prophets likewise with them, that did always warn the People to keep the Law, till the Temple was Destroyed, and as to the Law found in Josiah's time by Hilkiah, 2 Kings 22. It cannot be thence supposed that the Law had been lost or forgotten; For Jeremiah and other Prophets were then alive, but it was the Autograph of Moses, which the Priests had hidden from Menasseh lest he should have rased out the Names of God, and put in it those of his Idols; and had so folded it up, as that it might open at that Place where God threatened what he would do to them, and their King for their Sins, which did greatly surprise and affect good Josiah.* 2dly, Nor could it be altered by the Captivity of Babilon, because before the Temple was Destroyed, many were carried into Captivity, among whom was Daniel and Ezekiel the Prophets, and many great and wise Men who could not be without the Scriptures; and all the Captivity of Israel who were dispersed through all Assyria; these all had the Law, yea, the very Samaritans had it abroad, and when the House was destroyed, the Scriptures were Dispersed or spread abroad through all Babilon, and could not be altered by the Destruction of the Temple, and when Ezra came up from Babilon, 'twas impossible for him to alter any thing, for then it would not agree with the Books of those Multitudes that remained in Babilon, and were in Samaria, and in all Assyria, and other places.



## A Discourse concerning

It was more endangered by the Seventy years Captivity, than ever it was since; yet all will allow that *Ezra* restored it to perfect Purity. Next to that was the Malice of *Antiochus*; yet Christ allows of it, and refers to it as the same it was at first, and promiseth so to preserve it to the Worlds end, *Matth. 5. 18.* From the Apostles time were multitudes of *Jews* Converted, who were able and faithful to preserve the Hebrew Copy, *Acts 6. 7.* And a great company of the Priests were obedient to the Faith.

2. And though the Greek was the common Tongue of the Gentiles, as well as of many Jews, yet were many proselyted Gentiles well acquainted with the Hebrew Original, *Acts 8. 32.*

3. The Jewish Synagogue was able to preserve the Text, and were principled so to do, and in so doing did most of their Labour, Religion and Learning consist; and as to their fidelity (the only thing that can be doubted of) they could be Suspected no where but in the Prophecies of Christ and the Gospel, and there the Hebrew Copy which they use, excelleth all Christian Translations; moreover, they were narrowly watched by the *Sadduces*, the *Kareans* after them, and the Christians all along, to the finishing of the *Masora*, which hath secured the text under the Blessing of God, from any alteration in time to come, there not being the least Typographical Error of any Printed Bible, but what may easily be rectified.

*Self. 4.* Lastly, 'Tis enquired whether the Jews were by Principle so punctual and exact in Transcribing Copies, as was necessary and sufficient to preserve it from Age to Age, free from any Alteration of the least word of it.

*Resp.* Besides the Religious care and custom of all sorts, in constant Reading of the Bible and Writing of it; there were Scribes who did nothing else, and were so exact therein as was necessary and sufficient for this end, as appears by the 20 particulars that do render a Book Polluted, if but one of them be found in it.

1. If it be written upon the Skin of any Unclean Beast. 2. Or of a Clean Beast, that is not rightly Dressed. 3. Or if it were not dressed for the special Service of God. 4. If it be written on that side of the Parchment that it should not be, as on the side next the Flesh or the Hair. 5. Or if it be written partly on Velum, and partly on Parchment. 6. Or if on that part next the Flesh. 7. Or if without a Ruler. 8. Or if with fading Ink. 9. Or in any other Tongue. 10. If it be written by a Gentile, or any unfit Person, such as an Apostate, a Woman, a Servant, a Child. 11. Or if the Names of God are not written with Devotion. 12. If there want a letter. 13. Or be a Letter too much, though it be but a Vowel Letter where the word is written Defective to make it full. 14. If one Letter touch another. 15. If the Form of a Letter be spoiled, so that it cannot be intirely read, or if it be like another Letter in any respect. 16. If the Letters are too neer together, or too far asunder, so that one word appears like two, or two like one. 17. If the form of the Parasha's be changed, that is, one that should be open, made close, and *e contra*, and the like. 18. If the Form of the Songs be altered, that of *Deut.* having 70 Lines, and a space in the Middle: And that of *Exod.* 15. of the Sea, hath 30 and one space in one Line, and two in the next. 19. If the Prose be written like the Songs. 20. If the Leaves of the Law be sewed together with the guts of Unclean Beasts.

*Self. 5.* So that this exactness is fully sufficient to preserve the Bible in its Original Purity.

To conclude, if there ever was any Truth or Justice, Care or Kindness, Wisdom or Mercy in that infinite Fountain of all these Excellencies; at any time Manifested to the Sons of Men; they have appeared, and been Engaged in the Preservation of the Bible in its Original Purity, wherein the Glory of all these Attributes are most eminently concerned, and if there ever was any truth or honesty, care and diligence used by Men, it hath been engaged and appeared in preserving the Rule of their Life in its Original Purity. Nay, we might sooner doubt whether the Heaven and Earth be the same it was, than whether the Bible we now enjoy be the same it was at first, *Matt. 5. 18. Luke 16. 17.*

# An Historical Account of the Choicest Books, Printed in all Languages.

## V.

Letters of the R<sup>e</sup>nowned William Camden, and those of Famous Men to him ; with an Appendix on several Subjects. To which is added, An Essay towards Annals of the Reign of James the I. and a Commentary on the Antiquity, Dignity, and Office of Earl Marshal of England. To which is prefixed, Camden's Life : By Thomas Smith, D. D. Presbyter of the Church of England. London, Printed for Richard Chiswel at the Rose and Crown in St. Pauls Church-yard, in Quarto, 1691.

THE Title of this Volume of *Letters*, does at first view, over-joy the Learned. The Name of *Camden*, which is not shut up in *England*, by the Seas that separate it from our Continent, will stir up Curiosity, and make Men cast their Eyes with an honourable eagerness on the Remains of a Learned Man so distinguish'd. It may be doubted, whether this desire will be fully satisfied. There are so few Letters of *Camden's*, that with respect to him, the Title of this Book is almost honorary ; and the far greatest Number is of Ingenious Men of his time, who congratulate him on his Works, and who pay their Respects to him. But we will not prevent any body. Dr. *Smith*, who hath made this Collection, has prefixed to it, The Life of *Camden* at large. We will begin with it.

*Camden* was born at *London*, 1551. He was the Son of a Painter, and tho his Merit had since raised him above his Birth, he was of so great Humility, that on his Death-bed, he bequeathed a Golden Cup, with an Inscription which marked his Original, to the Company of *Painters* ; who, to Eternise their Acknowledgment, and the Honour, that so great a Man was descended of a Member of their Society, had his Effigies drawn, and set it up in their Hall. How great a desire soever he had for Study, Fortune was so cruel to him, in his Youth, that it cost him no little pains to surmount



surmount the Troubles and Disquietments of Misery. Perhaps, 'twas his Necessity that spurr'd him on, and which joyned with his Inclination, encouraged him to overcome this grievous Obstacle. *Aristophanes* says, *That Poverty, as an Ingenious and Provident Mistress, draws Men from their Natural Laziness, and forceth them to return to Labour.* However it be, *Camden* fully knowing that a Mind that runneth over all the Sciences, is too much distracted and divided, and arrives only at a general Knowledg, resolv'd to apply himself wholly to the Study of the Antiquities of *England*; he would go back to the first sources of the Nation, and penetrate even into the most abstruse and dark times. For this he must search in all the Archives, and rake up, to say so, the dust of all the Bibliothèques, to get some Ancient Monument which might bring some Light, in the thick Darknes of those times. And to the end, he might not speak of *England* by speculation, and relying on uncertain Reports, he travell'd over it all almost, observing the Situation of Places, and searching in every place for the Tracts and Footsteps of the *Romans*; and some Relick of Antiquity. The President *Brissot*, who was of the Duke of *Anjou's* Retinue, who went over \* into *England* in hopes to Marry Queen *Elizabeth*, prevented *Camden*, and gave him the Preferences of a much more agreeable Respect, than those which are given meerly to Quality. He had a conversation with him, which continued always with that Familiarity and Equality which Merit commandeth. In fine, after prodigious pains, he Publisht *His Description of England*, which gained him infinite Praise, and procured him the Name of the English *Strabo*. His Name spread every where; and his Reputation procured him several Offices. Queen *Elizabeth* gave him that of the King of Arms, which delivering him from the Distasts, and the Melancholy Employments of the Colledge, gave him a more quiet, and less interrupted leisure. His genius not fit for the personage of a Courtier did not change its Temper, and they bestowed several Favours on him, on the account of the advantage that redounded to the Publick, from his retirement and constant attendance on his Book. He kept himself even in the solitude of the Country, whence came forth his *Annals of England and Ireland*; and afterwards, his *History of Queen Elizabeth*, his Benefactrix. He died in 1633, at the Age of 73 Years. He was Affable and Civil, and his Tongue nor his Pen never wounded any Body. An *Irish* Monk reproached him, that he had in his Heart the Principles of *Papery*, which he had stifled by the Politicks of the Age, and to obtain Honour, the way to which would have been stopt, if he had not dissembled the bottom of his Thoughts.

\* An. 1581.

*Illum spe hujus seculi delusum & mundani honoris lenocinio illectum*, &c. Camden being guarded against all Injuries by his Vertue, neglected this Calumny, and judged, that the best way to redress himself of the Injuries of his Enemy, was to slight them; for he that is offended, gives his Aggressor the pleasure to Remark, that he has touch'd him in the quick. This Disposition of Mind is Heroick, when 'tis not accompanied with Craft, nor the Art of Dissembling, which hunts for Reputation in the External slighting of Offences.

If we return to his *Letters*, 'tis but for a Moment. We meet with some Observations therein that had relation to *Camden's* Projects, or Works. The better to ensure to *England* the Honour of having been the Place of *Constantines* Birth; he consulteth *Justus Lipsius*, to confirm him in his Opinion. All Authors are on his side, except *Cedrenus*, *Nicephorus*, and *Firmicus*. The Two former say, That he was Born in *Bithynia*; and the other, in *Daucia*. *Cedrenus* and *Nicephorus* are too Modern to be irrefragable Witnesses. *Firmicus* who wrote under *Constans* is more credible. He saw, that he was too near to be mistaken. *Camden* answers him only by Correcting the Words of this Author, and substituting in the Text *Constans*, for *Constantine*. *Justus Lipsius* did not agree with him in this, and answered to *Camden's* Reasons only with Praises on his Effort to elude this passage of *Firmicus*. An Author pretended, that *Camden* to insinuate himself into K. *James* the First's Favour, had spoke quite otherwise of the Affairs of *Scotland*, from what he had in his *Letters* to Monsieur *Thou*, who had upbraided him therewith. It seems indeed, that Monsieur de *Thou*, for the places of his History that concern *Scotland*, had writ to *Camden*, to get some Instructions from him. He learnt from *Camden*, That King *James* had taken it ill, that he too much followed *Buchanan*, a better Poet than a Historian, who had horribly blackened the Reputation of Queen *Mary Stewart* his Mother. *James* I. was offended, and exasperated against *Buchanan*, who had been his Tutor. We may Remark by Mr. *Thou's* Letters, That *Camden* had exhorted him to keep a *Medium*, and not to tye himself absolutely to *Buchanan* who had writ in a Spirit of Faction. But we know no more of it. Mr. de *Thou* Answered him. That he had said the Truth without disguise, and without Affection; and discovering some regret to him, That he was not taken a little more care of, he Solicited him, to take his part at K. *James's* Court, who ordered *Camden* to send to Mr. *Thou* a Confutation of his History, which may be seen there. All these *Letters* are very Succinct.



## VI.

*Of the Equality of the two Sexes, a Physical and Moral Discourse, wherein may be seen the Importance of ones laying aside Prejudices, by Sieur F. P. de la Barre. Paris by John du Puis, 1691. in 12.*  
*Of the Excellency of Men against the Equality of the Sexes, by the Sieur F. P. de la Barre. Paris by John du Puis, 1691. in 12.*  
*A Dissertation or Discourse to serve for the 3d Part of the Equality of the two Sexes, &c. by Sieur F. P. de la Barre. Paris, by John du Puis, 1692. in 12. and Sold at Rotterdam by Reinier Leers.*

**T**HIS Question seems a witty conceit, and pure Gallantry. It seems that 'tis impossible to treat of it, without strowing flowers with full hands, and saying of the *Fair Sex* all that the Mind can think of, that is most delicate and flattering. To lay *Women* in the Ballance with *Men*, one must bring their Charms upon the Stage, which have made the Gods themselves subject to them, and make them reign over all Hearts: An Empire far more Glorious than that of *Men*, which is Established only by Force, and the Authority of the *Laws*, which they themselves have made for their Advantage. Yet Mr. Barre has not taken this note. He was afraid lest his Design would be taken for a Sport, and an Emulation to speak Pleasant things; which would have carried out the Mind of the Reader, on Thoughts wholly different from those serious ones which he would inspire. The Imagination amus'd and dazzled by an Idea full of Charms, will not fail perhaps to seduce Reason, for which alone this Treatise is made, and in no way for the Mind and for the Heart.

His principal design is to learn to lay aside his Prejudices, that is, certain Opinions which men are usually besotted with, without Examination, and without any other Reason than that they are Established. We follow them without Reflection; and very often 'tis more difficult to put off the Sentiments of Custom and Prejudice, than those that are usher'd into the Mind by *Proof* and *Ratiocination*. Now in its Nature, one of the most blind Prejudices, is the Preference which is given to *Men* over *Women*. There is no Body but would be surpris'd at the Motion of a *Woman* that went about to go up into the Pulpit to Preach Sermons, or to

take a Sword, to aspire after a Military Charge. It would be an Extravagance with relation to our Manners: And 'tis this Prevention that Mr. Barre finds Ridiculous. He pretends that 'tis only from use that we are persuaded of the Solidity of its Foundation, because it always has been so, and that Men are in Possession. Women, for their part, content themselves with that Lot that is prescribed them, and confine themselves to a private condition, as to their Natural State. Things being settled on this Bottom, by the agreement of persons concern'd, 'tis an Order that seems Established rather by Nature, and by an Universal Consent, than by Mens Usurpation. Thereupon he tells us how Men have Usurped this Authority, and made Women Subject to themselves. He Exclaims, in their behalf, against the Violence, and Maintains that Liberty being Unprescriptible, they may again get into their Rights, notwithstanding long Possession. After which he establishes an Equality between the Two Sexes, by the equal distribution which Nature has made of her Favours. She has Indemnified the weaker Sex, by the advantages which make a just Compensation for the Powers which She wants. Furthermore, to speak Physically, we cannot say, that Women are incapable of the most difficult Arts and Sciences. If there be any difference in the Organs, and in the Fibres, the advantage is wholly on their side. As they are more delicate, and more flexible, it follows from the Laws of the Union of the Soul with the Body, that they should have a more lively, more delicate, and more penetrating Imagination. Whence it comes, That they Express themselves with a Natural Eloquence, very rare with Men, who, by the Structure of their Organs that are not so fine and pliable, have less of Delicacy and Vivacity. It proceeds from hence, further, That there is something more easie and polite in the Conversation of Women. For this Reason, Mr. Sarazin in his Dialogue, to know, *Whether a Young Man must be Amorous*, is for the Affirmative. They sweeten what is very rough in the Mind of Men, and what is Melancholy and Pedantick in Study. So that their Exclusion from Employments, is not founded on their Incapacity, and their Temperament is not at all incompatible with a necessary Application. 'Tis then Invasion and Tyranny, according to Mr. Barre, that has Excluded them from Publick Offices, and Men are obliged to a Restitution, by making them Sharers of all the Honours of the Society, which they have seized. Yet, which he, Oppression has gone so far, that they have insulted over them, and further Anathematiz'd them, when instead of resuming by indirect means the great occasions of signaling them-



themselves, which have been unjustly taken away, they Dress and Adorn themselves, to the end that they may set off the sole Advantages that are left them, to preserve themselves some Power. He avoucheth that this Book tends to raise up Women, awakened thereby, to their Interests; and that it might be feared, lest renewing the History of the *Amazons*, they should deliver themselves from the Bondage they were under, and shake off the Yoke of an Usurped Power. But truth forces him to speak. Slavery is unsupportable in the Northern Countries: But in the East, and in Italy it self, Men make a Tyrannical use of their Pretended Rights, and of an Authority which does not at all belong to them. So that the Revolt of an Oppressed Sex should be, according to the Author, a just desire to resume their Liberty that they are robbed of.

The Author to make a better Judgment of this Question, by comparing the Opposite Sentiments, hath likewise made a Treatise Of the Excellency of Men. He says, That the Preheminence, and Superiority which is their due, is confirm'd by a general Prescription, which has been Interrupted by the inconsiderate boldness of the *Amazons*. One may judge, how the Common Places are urged, to Extol the Qualities which give the preference to Men, and to maintain them in the State they are possessed of. Yet 'tis not from thence, that he brings the strongest Arguments. 'Tis from the Defects of Women, whereof we find a very ample List, and particulars harshly expressed. In particular, he has taken singular care, to heap up the passages of Scripture that are least favourable to them: and has chosen them so well, that this is not the most Pungent. *I have sought every where for Reason and Wisdom, I have not found it in any Woman.* But Mr. Le Barre, that he may not leave Women without a Reply, has in a Discourse, furnisht them with Answers to Places of Scripture which make them inferiour to Men. For Example, he very ingeniously turns off the dint of these Words of *Genesis*, where God Pronounces *Eves* Condemnation, *In Sorrow shalt thou bring forth, and thy Husband shall have Dominion over thee.* This is Litteral; but according to *Vatablus's* Exposition, we must Read, *Thou shalt bring forth with pain; and yet, thou shalt always have a desire, which shall make thee seek after thy Husband.* By this Version, there is no Subjection on the Womans part, but as the Motion of her Heart subjects her to her Husband. Further, the Author has set down in the preceding Discourse, the Conversation of a Woman who takes him upon a very different Note. She pretends, that to take the matter right, the Inferiority is on the Mens side. 'Tis they who are designed for *Tilling the Ground, for the Exercise*

of the most *Inferior or Laborious Trades*. They *Cross the Seas*; They *Expose* themselves to the *Dangers of War*; all the *Fatigue* is for them, whilst the *Woman* peaceably enjoys the *sweets of Repose*; So that they *Buy very Dear* this *Imaginary Empire*, which they attribute to themselves, and that *Dominion* which they boast of, costs them more *Trouble and Labour* than the *Submission of Women*. In fine, says she, what have the *Gifts* that are boasted of in Men produced? *Chimera's Divisions, Errors and Disputes*, which serve only to darken the *Truth*. This is the *Fruit of Sciences* and their *Study*. The *Arts* have been invented for no other purpose but to *Provoke Luxury and Vanity*, and more to *Corrupt the simplicity of Nature*, and multiply our *Wants and Disquietments*, than for *Convenience, or the Advantage of Man*. *War*, which gives the first Merit among Men, is an *Art to Destroy* one another: And from this *Barbarous Trade* proceed infinite Evils, which have ravaged the *World*, and crumbled the *Earth* into *Factions*, which *Dream* of nothing else but *Devouring* one another. The *Savage Beasts* are not more *Enemies* to one another; every *Sect*, every *State* endeavours to pull down or overthrow its *Rival*. This is that wherein they have made *Glory and Ingenuity* to consist. The *Frailty of Women* has not produced so many *Evils* as these *Fatal Virtues of Men*.

VII.

The first Book of Antonius Bynæus, on the Death of Christ. A most ample Commentary on St. Matthew. Amsterdam, by Gerard Bostius, 1691. in 4°.

WE cannot say that this Work, whereof we have seen Three Editions, in *Dutch*, is *New*, tho it came out in a *Latin Dress*. It must needs be that Mr. Bynæus has mightily enlarged it, since this first Part will be followed with three others of equal bulk, on the same Subject. There are only Preliminaries here, and he has not yet touched on the principal Difficulties that have given so much work to Commentators. Yet we should not be scar'd at its bigness. The Author has so judiciously chosen his Observations, that there is no danger in following him through all. We will apply our selves to some Observations.

Origens



Origen has started this Question, *Why Jesus Christ, when he speaks of himself, very frequently calls himself The Son of Man?* He Answers, That since even God attributed to himself the Qualities of Men, when he communicated himself to them, 'tis not at all surprizing that Jesus Christ, who abased himself to human Functions, took also the Title and Name. The expression is only a *Hebrew Circumlocution*, to signifie that he was a Man: And the import of the term denotes a Man of an abject and contemptible condition, for that the Scripture often represents him under this likeness. He called himself *The Son of Man*, to abase himself in the Eyes of the *Jews*, and to remove from them those Idea's of *Conqueror* and *Temporal Prince*, which they had form'd to themselves of the *Messias*, by opposing to them his state of Humility, and taking Titles very remote from the lofty Qualities which Princes of the Earth Assume.

'Tis a point that is not yet agreed upon, and which divideth the Doctors, *Whether Jesus Christ ate the Paschal Lamb on the same day with the Jews, or whether he anticipated the Ceremony by reason of his approaching Death.* Those that pretend that he observed the Law, which appoints the Celebration of the Passover on the 14th day of the Month *Nisan*, say that Christ ate the Lamb with his Disciples on *Thursday* Evening, which, according to the *Jews* computation, was the beginning of *Friday*, which fell out on the 14th day of the *Moon*. 'Tis true that the *Jews* differ'd it till the *Saturday* that followed the Death of Christ, and that by virtue of an old Custom, by which, that they might not celebrate two great Feasts one after another, they referred to the day following that of the preceding day, and joyned them together, for a greater solemnity, or rather by reason of the Inconveniences, which resulted from the rigorous observation of the *Sabbaths*, during which, they continued in a kind of Cessation from Action. Father *Petau* grants this Custom: He adds that Christ would in no wise have violated it, if it had been an *Establisht Usage*; but it was an abuse against the Law introduced by the *Pharisees*. Thus Christ followed the Legal Custom, and would not at all conform to the Change and Innovation. *Cocceius* and *Capel* Explain it otherwise. They say that the *Jews* had different ways of computing the days of the *Moon*. Some reckoned from its Conjunction with the *Sun*, and others only from the Moment that it appear'd: Which differ'd a whole day. Christ then that year followed the common Rule. The point of the Question is to know, how Christ could kill the *Pascal Lamb* against the Publick Order, on the *Thursday*, distinguishing himself thereby from  
the

the rest of the *Jews*. It does not appear by the natural Relation of the *Evangelists*, that Christ designed to be singular, or to prevent the day appointed for this solemn Feast : 'Tis the Disciples that come to him, to enquire of their Lord, and without minding any particular Computation of the *Moon*, *Where wilt thou that we make ready the Passover?* We see well that this Demand sprung naturally from the indispensable necessity of the day, and the Example of the whole Nation. This is also Mr. *Bynæus's* Opinion. He is persuaded that Christ did not affect a different day, nor to go aside from the general Practice of the *Jews*. If the Lamb should have been Sacrificed in the Court of the Temple, it must needs be that Christ would conform himself to the prevailing usage. Otherwise he could not have sprinkled it upon the Altar, and the *Jews* so Zealous for their Ceremonies, would not have failed to make this singularity a Crime, which they would have taken for a contempt and violation of the Law. This Hypothesis is more reasonable, and there is more appearance that Christ took this course. It remains to examine if it agree with St. *John's* Narration. He saith, *That it was the Preparation for the Sabbath*, and for this Reason the *Jews* demanded of *Pilate* that the Bodies should be carried away, *that they might not continue on the Cross on the Sabbath Day*. Now why this scruple for the Sabbath, if the same day that they celebrated the Passover, they had been with *Pilate* to demand, with great cries, the Execution of Christ. By all that past in this eager Solicitation, it does not appear that they were kept back by the Observation of the Feast, nor by the Ceremonies, or the Rest, that the Law of *Moses* prescribed them. Mr. *Bynæus* resolves these difficulties but in the following Volumes. He only answers an Objection drawn from *John* 13. whence it follows that Christ took his last repast with his Disciples *before the Feast of the Passover*, after which he uttered all that train of Discourse that fills the 13, 14, 15, 16, and 17. Chapters. The Author will not have all this to pass in one day : He divideth it, and makes it the Subject of divers Discourses on *Wednesday* and *Thursday*; so that the Feast of the Passover is not the same that is spoke of in the beginning of the 13th Chap.



## VIII.

*Of the Practice of Bills. At Brussels, in 8vo. A Discourse touching Usury, whether it be Evil in its Nature. Or, Usury Considered, according to the Lights of Natural Reason. Brussels, by Lambert Merchant, 1690. in 12s.*

An. 1682.

THE Treatise \* *Of Bills among Traders*, proposeth a Case of Conscience, to which great heed is given. 'Tis to know, *Whether it be permitted in Traffick to let out Money at Interest, for a limited time, upon simple Bills?* Use has so well determined the Question, that Men have no great mind to trouble themselves with scruples about it: And the Efforts of the *Author* to prove, the Lawfulness of this Practice hath met with no great difficulty to surmount. *Interest* and *Conveniency* have perswaded before hand; But Mr. *Carrel* who opposes this Practice, has all against him; *Passion* and *Custom*; *Prejudices*, which do violence to Reason.

If this Subject were Treated of by Moral Principles, and Casuistically, the advantage would be on Mr. *Carrels* side. It will be a hard matter for us not to agree, that *Loan* should be gratuitous in its Original; and that this Duty of Charity, should in no wise become a gainful Mercenary Service. If we have recourse to the strict Rules of the Gospel, every one is oblig'd to communicate his Help, without other Motive than that of Christian Charity, which makes *Good* and *Evil* common, by Sympathizing equally one with another. Yet he does not pretend, that *Usury* is Evil in its Nature. He understands thereby, that abstracting from the Precept, and the Law of God, it contains nothing Unjust, nor Criminal; and that it becomes Evil only in consequence of the Commandment. It seems, that the *Author* should have taken the contrary side; because, that being to Oppose a thing that is Evil in it self, and joyning the Divine, with the Natural Law, he should attack *Usury* with greater advantage; and so much the more, that his Adversaries that take liberty to Tolerate *Usury*, agree notwithstanding about the Crime that naturally adheres to it. They place it in the Number of those things, that God has necessarily forbidden, as contrary to his Essential Purity; and he

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in the Rank of those which 'tis free for God to permit, or prohibit, because they do not clash absolutely with any of his Attributes. Now, since 'tis an unquestionable Truth, supported on the first Notions of the Infinite Wisdom of God, that he cannot authorize Evil, that he necessarily hateth, nor justify by the Written Law, what he condemns by the Inward and Natural Law that he has graven on the Heart; it follows, that if *Usury* in it self were hateful in the Eyes of God, he would in no case, have approved of it by the *Jewish* Law. Yea, by \* forbidding the *Jew* to lend upon *Usury* to his Brother, he positively permits him to do it to a Stranger. There is this difference between things that are Evil in their own Nature, and those that are only so by virtue of the Divine Prohibition, that these may be permitted, but the other never can. If then *Usury* has been permitted in some Circumstances, it follows, That it is none of those things which nothing can rectifie, because of the Character of Injustice, which is peculiar to them, and undelible. God would never permit sin. If it be said, that he Tolerated it, because of the hardness of the *Jews* Hearts: This distinction signifies nothing. For this were to say, That God not being able to correct the Covetous Inclination of the *Jews*, would rather suffer the Evil, and even Authorize it, than aggravate their Crime by new Prohibitive Laws. This were to admit in God a Compliance unbecoming him. That is, that he would only spare the People of *Israel*, and that he has assign'd and abandon'd other Nations to the Avarice of the *Jews*, to Rob and Consume them by the unjust way of *Usury*; granting them even an express Dispensation for a thing Essentially Evil. The *Author* to make the absurdity more apparent, says, That by the same reason, God, in compliance to the Children of *Israel*'s proneness to Adultery, which might be called, *The hardness of their Hearts*, might have enjoyned them, to spare only their Brethren, and to indemnifie themselves at the Expence of Strangers. This Condescension which tends to flatter Criminal desires, dishonours his Providence.

Mr. *Gaitte* in his great Book \* *De Usura & Pænore*, alledgeth the consent of Divines, against which we cannot rise up without temerity: and he lays down this Politick Maxim, That the duty of a Divine consists, in searching Proofs for common Opinions, and not at all to oppose them. By this Rule, we must labour to confirm *Vulgar Errours*, instead of disabusing the World: for fear lest by turning from its Credulity in one point, we begin to mistrust all the rest. However it be, Mr. *Gaitte*'s admirable Axiom, should not at all be applied to things within the Verge of Natural Reason; the Authority



thority of all Divines, is of no value against Evidence. St. *Augustine* might ridicule the Opinion, That *there were Antipodes*, and laugh at the hanging Posture of Men and Trees (*Arbores scilicet pendulas*) in the other Hemisphere: The Fathers and Councils might reject it; They should have return'd to Truth and Experience. Thus with respect to *Usury*, we must bring it into Examination, and make the Opinion of Divines pass Muster. They Object with more appearance, That by questioning, that *Usury* is Evil in it self, we furnish *Usurers* with Weapons, quiet their Remorse, and tame them to the Crime, by diminishing the Honour that is inseparable from it. It is better to stand it out against the remissness, and to be in the opposite Extreme, that we may decry *Usury* with the greater Success, and take away the Distinctions, and subtleties of Avarice, which is but too witty. We instigate them more against *Usury*, by making them look upon it as the highest degree of Injustice. Mr. *Carrel* Answers, 'That by these sorts of Consequences, we truly dazzle some devout Souls, who not diving into the Bottom of Things, suffer themselves to be carried away with specious Pretences, rather than with the Truth. But to oppose Consequence to Consequence, it may likewise happen, That *Usurers*, being sensible that they make use of false Reasons to aggravate what is odious in *Usury*, will take all the Truth that is told them, for Theological Declarations. They make them Revolt, by representing it more monstrous than it is, and they take courage as against a Ghost, which Men endeavour to fright them with; since they find the Proofs that they bring them, to shew that it is Evil in its Nature, Subtile, and almost Imperceptible.

'Tis not easie to prove this Sentiment. *Grotius*, who commended the Piety of those Persons that endeavoured to Banish *Usury* from Civil Society, because of the Evils which proceed from it, and which may be seen in *Plutarch's* Treatise, on purpose to shew, That we must in no case borrow on *Usury*, does not agree, That it was Evil with respect to Natural Right. What he alledges, That *Money* being barren, we should not exact Profit for the Loan of it, either proveth nothing, or too much. For, if *Money* be Barren in it self, the Industry of Men gives it a Fruitfulness, by which it produceth. And this is sufficient for the taking of moderate Interest. Otherwise, it would follow, That a House being in its Nature Barren, the Rent that is Exacted for the Lease of it, is a true *Usury*. 'Tis not the same with a Field, which becomes Fruitful by Manuring. This would be the only Case, wherein the Exaction of Profit would be Lawful in a strict

sense.

sense. Intrinsically is Unprofitable. Money distinguishes by Use, place without wise conduct the Benefit it to Profit though advantage goods. Industry a Friend faithful Heritag

By of the and of if by Evil, Lawful says the Law; why Bre that le live, f has n happ tern whic that not t to sh ral. And who vent Reg for i

sense. So by the Reasons which the Schoolmen raise from the Intrinsick Barrenness of the thing Lent, for to conclude that *Usury* is Unlawful in it self, one might necessarily conclude, That *Money* could not be put to Use any manner of way. They distinguish truly between things that are destroyed, and consumed by Use, and those which are encreased, and augmented. They place *Money* in the latter, and Conclude, That the Lender may without Injustice participate of the Gain. But, *Money* is likewise consumed by the using of it. It goes from the hands of the Borrower, who lays it out according to his needs, or useth it to Relieve his Misery; and the Lender of it, takes little thought, Whether the laying of it out, was to advantage, or disadvantage. Men do not at all Lend to the Persons, but to their goods. They depend upon Ability to repay, and not on the Industry of the Borrower, nor on his Honesty. *Martial* twits a Friend of his in the Teeth with this. *You trust nothing to the faithfulness of our Ancient Friendship; you Lend to my Trees, and my Heritage, and in no wise to me.*

*Quod mihi non credis veteri Telefne, sodali,  
Credis colliculis, Arboribusque meis.*

By Consequent, if we consider the Destruction and Barrenness of the thing Lent, there is scarce any difference between *Money*, and other things whose Use brings consumption with it: And if by the *Casuits* Arguments *Usury* be Essentially and Naturally Evil, it is evident, That the Practice of Bills is *Usury*, and Unlawful. Yet, *Mr. Carrel* does not therefore condemn it. He says that *Usury* is only Evil, because it is forbidden by a positive Law; and by the Law of God: *Thou shalt in no wise lend in Usury to thy Brother.* *Ezekiel* in the description of the Wicked saith, That he that lends in *Usury*, and that receiveth more than he has given, shall not live, saith the Lord. The Gospel, which hath perfected the Law, has not abolish't this Precept, which imposed on the *Jews*, the happy necessity of helping one another; and which was a Pattern of that Universal Impartiality, and of that large Charity, which Christ has establish't upon the ruines of *Lust*. Therefore, that passage of *St. Luke*, *Lend without hoping for any thing again*, is not to be understood, only with respect to the Poor; that were to shut it up in too narrow bounds; the Commandment is general. The Author confirms it by the Interpretation of the *Fathers*: And we cannot question, but if we consult the *Drs.* of the Church, who have Explained the Text literally, and rigidly, more to prevent the abuse, and excess of it, than directly to condemn *Usury*. Regulated by the Civil Laws, it will have the plurality of Voices for it.



## IX.

*Letters of Father Malebranch, Priest of the Oratory about the 2d and 3d Volume of Mr. Arnauld's Philosophical and Theological Reflections, Rotterdam, by Reinier Leers, 1687. in 12.*

**T**His is the Order of the Answer with Father Malebranche had promised to Mr. Arnauld's Reflections on the Treatise of Nature and Grace. As he had not seen Mr. Arnauld's 2d Volume, he begins with the 3d Vol. in the Two Letters which we speak of in this Article.

The Dispute, which had begun with a Question in Theology, degenerates a little in particular Quarrels and personal Reproaches. Mr. Arnauld had made account to supplant him by purging himself by Oath, that he did not Write from any particular Pique. F. Malebranche having made some Reflections upon this Oath, which the Author of the *Nems* of the Republick of Learning had found of a fine and delicate turn; Mr. Arnauld could not Read this Commendation without a great deal of Impatience, as if they would doubt of his Veracity; and this suspicion seemed so injurious to him, that he level'd all the Darts of his Choler against F. Malebranche. In the mean while Father Malebranche still maintains, That he is not Obliged to give credit to his Oath: That his Books carry so sensible marks of Displeasure, and they are so full of a bitter Gall, that 'tis surer to judg of his inward Temper by his Actions, than by his contrary Protestations, and his Maxims of Morality, which he sets off with Grace; because he is not afraid to avouch in formal Terms, that Choler rules him.

The Expressions which escape in Passion, are ordinarily no doubtful Signs of the Motions of the Heart; as the Air of a Passionate Man represents more surely his internal Dispositions, because Nature canot Lye. Besides, 'tis very hard to debate without Passion against those that Attack our Darling Opinions, and we are often in this Point cheated by our Passions: *Mens ipsa sibi saepe mentitur*. When once it enters into our Minds that we defend the Truth, we are easily persuaded that we may render the persons that oppose it Odious, to the end that we may take away the poise and authority of their Sentiments, by destroying the good Opinion Men have of them. All the advantage, say we, returns

upon

upon the *Truth* which we Maintain. And this Fault is very ordinary with those, who have strong Passions and a pregnant Imagination.

Father *Malebranche* entering afterwards on the Subject, answers an objection drawn from a Passage of *St. Augustine*, who would not have us seek for the particular Reason of Election in Man that is a Sinner: *Quare Merita, non invenies.* This Holy Father admiring with himself the diversity of God's Judgments, avouches that he knows not why *St. Peter* denied, and the Thief on the contrary confessed Christ on the Cross, since their Conduct had been so opposite to the Fall of the one, and the Happiness of the other. Father *Malebranche* confesses that this Passage batters the Opinion of the *Pelagians*, who would have us seek for the Reason of this Choice of God in their Natural Merits, and that this Reasonable Choice is founded only on the difference of Merits. But he pretends that he gets rid of so difficult a Point, by saying that God does not chuse precisely, because it pleases him, without Wisdom, and without Reason: That there are in God Reasons of his Mercy, with respect to the one, and of his Justice with regard to the other: That he consults his Word for this, and what he owes to himself in all his Pleasure. As it seems that *St. Augustine* seeketh no other Reason, which determineth God in the diversity of his Choice, than in his Bounty, and inexhaustable Treasure of his Mercies, independently on our Merits, it were to be wished, that Father *Malebranche* had Explained himself a little more clearly, for fear lest the strength of his Answer should escape those that do not give all necessary attention to it. He himself encreaseth the difficulty, when in the Sequel he justifies the Wisdom of God in the Conduct of his Providence, and on this Objection which fear th so many People: *Why God, having a sincere will to save all men, and being able to do whatever he pleased, yet did not save them.* For he says that God must Will that his Conduct should bear as perfectly as is possible, the Character of his Attributes, and invariably follow the Laws which his Wisdom prescribeth him: By consequent, that he should Love the Creatures proportionably as they are Aimable, and Punish them likewise according to the Order of his Justice. We might conclude then, that we must nowhere, but in his Infinite Mercy, seek for the difference which he makes between Men by his Choice.

However it be, Father *Malebranche* proceeds in Complaints against the Artifices of *Mr. Arnauld*, who is pleased to prove from passages of Holy Scripture, and the Fathers, uncontroverted Doctrines, As if I doubted them, says he, that he may give a frightful Idea of men. He adds that *Mr. Arnauld* charged him with the belief of



*An Historical Account of the Choicest*

two things : One, That the desires of the Soul of Jesus Christ are not inspired into him by the *Eternal Wisdom*, and that they are wholly Human, without being formed or determined by the Word to which it was personally united : The other, That this same Soul is so little enlightened, that it knows not at all the Secrets of Hearts, whatever need it hath of it, to act prudently in the distribution of its Graces.

The Importance of these two Propositions has obliged F. Malebranche highly to disown them. He pretends on the contrary on the first, that that Soul was *Enlightened, Determined and Governed* by the *Light of the Divinity*, that it might be *Impeccable* in its Conduct, and that God had made such an *Union* between the Soul of Jesus Christ and the Divinity, that the desires of the Soul were heard by the *Infallible Order of Grace*, and the unchangeable Decree of the Promise of God, *Ask of me, and I will give thee* : Like to that by which I obtain of God that my Arm is moved in the Moment that I would move it, in consequence of the General and Effectual Laws of the Union of Soul and Body. Yet he adds, That God by his Grace Forms in us our Wills, by Enlightening us with his Light, and moving us by an internal Delight that he produces in us, yet not that his Grace is invincible, and deprives us of the power of suspending our Consent : So the Soul of Jesus Christ, enlightened by the Word, and excited by the great desire which it has to the Glory of God, yet is not by an invincible Impression deprived of the Power of Suspending its Desires, to the end, that by the Liberty of its Consent it may have some share of the Glory of the Work which God made with it and by it ; and that more Honour redounds to the Humanity of Christ, by leaving him a Liberty of choosing and deliberating.

'Tis on this last restriction that Mr. Arnauld urgeth F. Malebranche, by maintaining that our Merits would be Human, if Grace were Invincible, or so effectual in its self, that he was not free to consent or not to consent to its Motions. But F. Malebranche continues That God Acting by General Laws, we are not at all determined in an Invincible Manner, to the end we may have some part in good Works, and that we may Merit some Recompence : And to Attack Mr. Arnauld in his strong Hold, and with his own Weapons he cites to him a passage of St. Augustin, which saith, that, *Conscientie vocationi Dei, vel ab ea dissentire Proprie Voluntatis est.*

This sentiment engages F. Malebranche to Answer a considerable Objection which arises from his Opinion. It consists to know whether the Soul of Jesus Christ, having the Liberty of Consenting or not consenting to the impressions of the word, could cease to Love God, and whether depending on it to determine it self, she could

desire things unbecoming *Eternal Wisdom*. Otherwise we must say that God carries it out, in an invincible manner, to Love him, and to follow the Impressions of the Word which ruleth it, without leaving it at its Choice. He says on that, That as the Power which God has given to *Christ as Man*, would be to no purpose, if he did not depend upon him to form his desires, and to choose, it should be considered that God having Predestinated *Christ* to be the great *Master Builder* of his great *Work* of the *Redemption* of *Mankind*, has communicated to him all his *Wisdom*, and has given him his *Spirit* without *Measure*. So his *Soul* does not regulate its Desires till after it has consulted the *Light* of the *Word*, and is not determined in its choice till after it has examined his Notices in the vast *Ocean* of *Infinite Ideas* which the *Eternal Wisdom* contains. Which makes it always choose wisely, and follow what is presented to it, and *Inspired* by the *Word*.

After he has Established these Sentiments on the first Proposition, he passes to the second, That *Christ's Soul* is so faintly Enlightened, that it knows not the *Secrets of Hearts*, how much soever it needs it to act wisely in the distribution of his *Graces*. He pretends that 'tis an unfaithfulness of Mr. *Arnauld*, that attributes this sentiment to him; and declares on the contrary that he always believed, That the *Soul of Christ Jesus* was ignorant of nothing. Yet he owneth that this perfect Knowledge of the *Secrets of Hearts*, that he attributes to *Christ*, confirms the Objection that was spoken of, to wit, that *Christ* foreseeing the Determination of the Will of *Man* to neglect or despise his *Grace*, might, according to the infinite Extent of his Love, diffuse a *Triumphant Grace* into this *Man*, to overpower his *Negligence* or his *Contempt*. The strength of this difficulty obliged Father *Malebranche* to go slightly over it, and he brings in *Christ* speaking to sinners these remarkable words: *If thou pretendest to conclude from thence, that I am deficient in Love to Men, know that thou dost me more injury, than if thou shouldst indiscreetly limit my Knowledges, that is. if thou shouldst say that I have not foreseen this Negligence or Contempt. Whence Mr. Arnauld had concluded, that F. Malebranche attributed Ignorance to Christ's Soul, and had taken the Liberty to limit his Knowledges. Mr. Arnauld pretends likewise, that the Distinction F. Malebranche makes between actual and habitual Knowledge, is injurious to Christ, by reducing him to a simple habitual Knowledge. Yet tho Mr. Arnauld had assured him that this Limitation of Knowledge created an horror in Divines, he does not stop to say that he would rather limit the actual Knowledge of Christ, than to bound his Love for his Members, and to attribute to him a design*



of giving them Graces to render them more culpable, or more worthy of being punished. In fine, he maintains that if the Soul of Christ always thinks actually on what is necessary for the building of his Church, it does not at all follow that he thinks actually on the use that we can make of our Liberty, to determine thereupon the Measure of Grace that he should give us: So that 'tis this defect of actual Thought that is the cause that Christ gives us not an effectual and victorious Grace, to determine us always to good.

In fine, as this dispute treats of matters of most subtile Divinity, and that we tread on the brinks of Precipices, for fear lest we shou'd lose our selves in following these two famous Antagonists, we will finish this Article with saying that Father *Malebranche* seems not much moved with the Sermons, and Pious Exhortations which Mr. *Arnauld* gives him, in a very grave tone, and on a great Note, to oblige him to follow the Example of Mr. *Leporius*, to retract his Opinion, and to make the Truth to Triumph, even when it must be with the diminution of his own Reputation. F. M. in his turn Preaches to him, and Exhorts him for his part to make amends for the Scandal which he has given to the Church for forty Years. We may say that Monsieur *Arnauld* has found in him an Adversary that follows him close, who continually Repels him with a great deal of Wit and Vigour: In a Word, such an one as *Cicero* speaks of, *Qui sciat ferire & repellere*.

We will say nothing of the Second Letter, that concerns Mr. *Arnauld's* 2d Volume, Because Father *Malebranche* contents himself, with saying, That it is not necessary to Answer it; not out of Contempt to Mr. *Arnauld's* Person; but, because, the Cause has been sufficiently heard.

## X.

*Of Criticks.* Paris by John Anison, 1621. in 12. and is to be Sold at Rotterdam by Reinier Leers.

WE have need of the Rules of Criticks, not only to form the Taste, but also to make a judicious use of it. Prudence would not have us make an indiscreet use of its Judgment, nor that we should be precipitant in passing Judgment, which instead of being just, do not miss of finding the minds ill Affected. It were better, very often, that we had no Wit, than by having it to make our selves fear'd and hated. All things are to be fear'd of an Author that is intrag'd who thinks himself slighted; his spite and resentments move with a far greater Ardour and Vivacity than the Gratitude of an Author who has received general approbation. The latter thanks himself for a Commendation they could not refuse him, and the other, who will be sure not to accuse himself, turns Critick, and believes himself concern'd to disparage him, that he may invalidate his Censure. By this means, Self-love revengeth its self, and comforts it self at the same time. Thus the Criticks is an Offensive Weapon, which must be us'd with caution, and 'tis good to learn of the Abbot of St. Real, how to make and prepare this bitter Potion, and make it go down without danger.

He lays down at first, for a general Rule, that 'tis not permitted to attack any Author in cold Blood, to rob him of his Reputation; he calls this ill humour, that without being provoked by any, bespatters a Book, that does not please him, without mercy, a Licentiousness, against which all the World should stand up. One may make an ill Book without being Punished, and 'tis uncivil to inveigh unreasonably against an Author, who seeketh to deserve well of the Publick, and for this reason alone deserves to be spared. If he wearies his Reader, he is sufficiently chastised by that, and his vanity mortified to purpose, without adding thereto the harshness of a Satyr. 'Tis more honest to let him digest his shame without noise, than to expose his Faults to the view of all the World. Therefore, when one cannot evite the contradicting an Author, it should be done with a great deal of Circumspection; *Verbo Tristitiam rei mitigante.* The Censure should be



seasoned with Praises, which may correct the bitterness of it ; for, says the Author, *All good Wits have not always great Hearts.* Men seldom love the Truth so well as to sacrifice their Reputation to it. A light shame of being mistaken makes Men become obstinate, so as to yield to nothing, especially when they are rebuk't indiscreetly, and with an insulting Air. 'Tis not so with respect to those that are Dead. Death exempts us from all those respects of Decorum, and leaves a full latitude for Reason and Truth. Then it can't be suspected that he turns Critick from a Principle of Jealousie, or any secret Animosity. Envy against the Living changes its Nature, and becomes a simple Emulation as to the Dead. Men are no longer offended at his Person, and look only at his Faults, which they are not obliged to favour. That Chimerical Honesty of not troubling the Repose of the Dead, cannot be carried so far to the prejudice of the Truth, and of the Instructing of the Publick, whom it concerns to know the true value of Authors. If Men shew any indulgence to Self-Love or blind Affection of an Author to his Work, it ceases with him, and this complacency which Men owe to one another, lasteth not beyond this Life. Mr. de S. Real objects, that 'tis unjust to Attack the Dead who can make no more Replies; and that 'tis much more reasonable to meddle with the Living, who in resisting, and in the fire of Contention work wonders, and cast sparks of Light. This reason would be of some force, could the Combatants keep within bounds, and if the Disputes did not forthwith degenerate into personal Quarrels, to the disparagement of Learning. They come to Injuries wherein the Publick is not concern'd, and they do not fail to make it Judg of their Spite. Men are no less proud of overthrowing their Enemy, than of having Reason on their side, and the Aggressor does not think himself obliged to Pardon any thing that a Natural Passion can express to be Criticised upon.

However it be, this is another Rule, that the censurer should be very sure that he be not mistaken. As a Critick, a Man obliges himself to Reason, and he must not venture on any thing, but what he is ready to demonstrate with an Evidence, which presenting itself at first to the Mind, justifies what is odious in the Censure. While the thing remains in suspense, the injury is on the Censurers side, who has put himself in a necessity of proving that his correction is incontrovertible : Otherwise he should not insult over one that has said nothing to him. Men, in the apprehension of their common Misery, owe a mutual forbearance one to another, not to judge with utmost rigour, since no body can arrive at that degree of perfection, as to be out of the reach of the most severe Critick.

—Hanc \* *veniam petimus damusq; vicissim.*

\* Horace.

It is good to get rid of this Presumption of Self-Love, which makes one an Idolater to his Sentiments, and to fancy, That no reasonable Persons can judge otherwise than they. If Modesty advise to evite that Excess, Mr. de S. Real discovers no less Aversion for the opposite Extream; That is, for perpetual *Panegyrist*s, who have always Praises at hand. Yet, 'tis the most sure: 'tis better to run the risque of losing a little Reputation on this side, than Expose themselves to the Danger that attends being sincere. Tho it is more Noble to preserve themselves in the Possession of that Honest Liberty, and Prudent Boldness that are so necessary in the Republick of Learning. The Author can't endure, that Universal Hypocrisie, and that Trade of Praises, among the Learned, to cheat one another. He says, That their Praises are almost always interested; and, that they cajole one another, that they may have their *Elogies* returned with Use. These Insipid Complements are very unpleasant to him: We do not praise a Person, when we praise him wholly; and we should much less suffer our selves to be dazzled by these Praises, than we are at this day with that *Jargon* of Civility that is in the World, and that the greatest Flatterers are frequently of the most abject Hearts, and least Just Minds. Finally, this *Tract* is not so much made to give Rules of *Criticks* in General, as to Censure in Particular the Author of the *Reflections on the present use of the French Tongue*. He brings him in every fit, to furnish Examples of bad *Criticks*; and it may be doubted, whether the Author himself has observed all that Circumspection which he recommends to others.

## XI.

*New Essays of Morality*, Part I. Amsterdam, by John Garrel;  
1692. in 12s.

**A**Mong the many Books that the Age has produced on the Subject of Religion, the Number of those that concern *Morality* is very small. The Heart is much more neglected than the Mind; and it seems, that Men only think of guarding themselves



selves against Errors, but not at all against Vice. They are much less alarm'd at the progress of the Passions, than at the success of Heresie; and are much more disquieted for the Salvation of another, than for the Internal State of their own Conscience. This is one of the Motives that has engaged Mr. *de la Placette* to write these *Moral Essays*. He has plainly seen, how much this so important a part of Religion is slighted. He has Remarkt, that the greatest part content themselves with not committing great Crimes, and with the regular performance of some Duties of Godliness, imagining, that God will not Judge them rigidly for some Infirmities that are inseparable from Human Nature; and, that they shall be Pardoned for some Groans, and a Repentance of some Moments, which they cannot miss of at the End of their Life. After that, 'tis no matter tho' one be taken up in Temporal Affairs; tho' they hold the World with all sorts of Bands. They say, That Religion does not exclude the business, nor prudence of this World. They never dream that if Innocence be not lost every day, in the occasions which the World offereth, it is weakned; and that of so many Objects that strike upon the Senses, 'tis hard but that some one creep into the Heart. If they lament the Calamities of the Church, they do not at all discover that the Tears are sometimes interested; they mourn for its losses, believing That they bestow those Tears on nothing else but Publick Calamities. Mr. *de la Placette* finds, That this contentment with their own Estate in this Case, is the Mark of a Counterfeit Piety; and that this *medium* between the Cold of the Prophane, and the Fervent Heat of the Faithful, is the degree of Lukewarmness, condemned by St. Paul. Languishing Vertues seem to him the Effects of the Temperament, or of Vanity; for every body Censures a Vice in another, not so much because they abstain from it by the Effort of Vertue, as because they have an aversion for that Vice. But, if we have a Darling Lust, so far are we from weakning it, by fighting against it, and fortifying our selves against its Surprisals, that we leave it free course, and the Vail of Self-Love hides it, and keeps it from our View. Now, according to Mr. *de la Placette*, from the time that we Commit a Sin with deliberation, we can in no wise say, that we practise all the other Vertues, by the sole Principle of Piety; otherwise, we would be upon our Guard against the Relapses into a Sin, which is strengthened by Custom. But, when we Relapse into it without Resistance, and leave our selves always to the Bias of Nature, we can no longer excuse our selves, by pretending a Violence of a sudden and transitory Motion; 'tis a fixed and permanent

permanent Disposition. 'Tis then a Character of Reprobation, when we yield to our Sins, and abandon our selves to them without Remorse and without Reflection. When we make our selves familiar with certain Vices, we do not hate the others, but because we have no inclination to them. 'Tis for this cause that Mr. de la Placette, has made a Chapter on purpose of *Christian-Watchfulness*.

He says, That we should always be watchful, and never fall asleep, by reason of a Thousand Enemies wherewith we are beset. Especially, we must watch against the Sins that we relapse into: These are the weak Places, and the Breaches which 'tis necessary to keep carefully; for, we are never in greater danger, than when we believe there is none. This Security is often fatal, and hinders us from perceiving the Snares that are laid under our steps. We can scarce grant that agreeable things are Criminal; and we are easily perswaded, That all that pleases us is Innocent. Self-Love is ingenious to disguise the Crime, and to conceal all the ugliness. Then Reason becomes a troublesome Master, and we easily find out the Secret of putting it to silence. It is necessary therefore, to guard against this flattering prevention; and Mr. de la Placette endeavours to inspire a Jealousie of this false Repose. He would have us to suspect the Pleasure that we find in some things, because it is a Charm that seduceth, and bereaveth us of the Liberty of Examining. Such is good Success. Prosperity is a State of Temptation as dangerous as Adversity. The Unfortunate are to Guard against Murmuring, Sorrows, and Impatience which accompany an adverse Fortune; and the Prosperous are seldom exempted from Pride, Luxury, and Boasting; which are ordinarily found with Grandeur and Riches. In Adversity, we joyn all our Force, and endeavour to make a Rampart of Constancy and Courage: But in the Calm of Prosperity we forget our selves, and dream of nothing, but enjoying the Gifts of Fortune. One of the things we are least vigilant in, is the Choice of the kind of Life that we should Embrace. We do it without Reflection, or rather with respect to certain worldly conveniences, or a prospect of Establishment, than with regard to the Talents that we have received, we scarce think of weighing seriously, Whether the Employment we design for our selves, be not environ'd with Dangers, as to the Conscience; and if we are not very much exposed in it. He that stands for an Office never minds the taking a review of himself, and is not afraid of putting himself in danger of deciding indiscreetly about the Life, or Fortune of particular Men. The Doubt of  
his



his Capacity, does not make him give back, and his Ambition is sufficient for the becoming a Magistrate; He is determin'd in so Important a Choice, by considerations of Interest only; and he frequently comes by it as the Poets God:

—*Incertus scamnum faceretne Priapum:  
Maluit esse Deum.*

In fine, the *Author* will have us to look on all sides of Men's Conduct, to make us sensible with what Imprudence they March towards Death, which enters them into the Depth of Eternity. We are much more circumspect in every thing that concerns *Establishment* in the World. We spare neither Care, nor Labour. Behold all the Disquietments of Human Prudence about Temporal Affairs. According to the Rules of this Worldly Wisdom, they are but abject Spirits, that are perplexed with nothing, because they do not perceive the Difficulties. They have not a Judgment acute enough to distinguish between good and better; but the wise will not lightly brave the greatest dangers. When their business is to side with one, they do it with all the timorousness that springs from the fear of having made an ill choice, in the Equality of Reasons, and the Inconveniences which they discover on all hands; and they endeavour to be indebted wholly to themselves, and to leave nothing for Danger to do. Let us but compare this timorous Circumspection with the inconsiderable Confidence and Negligence of Men about the Affairs of their Salvation, for which they very quietly depend on some Transient Regrets, and on a Mercy that they will never give themselves the trouble of Meriting; and we will Acknowledge, That the Feeble and Languishing Faith of Things to come, does not at all ballance the sensible presence of Objects in the Heart. Piety has much less Activity and Fire, than the Passions. This is an unexhaustible bottom of Remonstrances. But, not to follow Mr. de la Placette in all the Circumferences that he has taken, nor to run out upon so many Subjects; we will Confine our selves to the *Chapter* that Treats of the *Intention*.

There is perhaps no point of *Morality*, in which 'tis more easie to be cheated, nor on which we may be prevented by more false *Maxims*. The *Intention* is an *Act* of the *Mind*, which designs an *Action* to a certain *End*. To judge well of Mens Actions, we must Trace them to their Original, and go back even to the Heart whence they take Birth: If we could Unvail them, we should find very often, That the Secret Motive is very opposite, to what it seems

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There are Vertues that have no other Principle but Vanity or Interest, and thereby they become more dangerous than Vices themselves. Yet, 'tis not enough to propose to our selves an Innocent End, and not to run after forbidden Object. The *Author* Condemns the seeking after things that merit neither our wishes, nor our desires. He places in this Rank, the infinite pains we give ourselves to procure Mens Applause; He chooses this Instance, because it is a most general Infatuation, and almost a Universal Madness,

*Quam pulchrum est digito monstrari, & dicier hic est.*

As for him, he thinks it Ridiculous that Men should perplex themselves, and run so violently after this vain smoke; and to beget a disgust of it he gives us to observe the almost Insurmountable Obstacles, that hinder our attaining it. There is a great deal of Malignity in the Heart of those, whose Approbation we pretend to obtain. Hatred, or Envy prepossess the half: He whom the same Ambition Torments, looks upon you as a Rival and Competitor, in the Publick Esteem, and crosses your Designs. Those that make not the same Pretension, yet fail not to look upon the Merit of another, as a Weight which abases and humbles them; this Brightness vexes them, and wounds their Jealousie. So that if they grant the good Qualities of any *they rather confess it, than wish it.* *Fatentibus potius quam volentibus omnibus.* In fine, resumes Mr. de la Placette, suppose the most equitable Mén, and see on whom this so much desired Esteem terminateth. 'Tis true, it nourishes Pride, and strengthens Self-Love in the flattering *Idea* which it has formed it self: But can this *Chymera* compensate all the Trouble Men take for it? However it be, the *Author* who brings every thing back to its End; Concludes, That this agreeable Imagination, that nourishes Vanity, is dangerous to a Christian, who should abase himself in his own Eyes. With respect to good Actions, he maintains that Evil Intentions convert them into a Crime, and alter their Goodness. Yet, in a strict Sense, the Action is not at all ill in its Matter. He that gives Alms for the Honour of a good Action, does really exercise Charity: But he is not at all Charitable. He is onely Vain: And he practises Vertue, for the Glory that redounds upon it, and not as it is Vertue. By consequent, we must watch our selves very close, to put away this mixture of Human Motives, which

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spoils



spoils our best Actions, and makes them Barren as to Sanctification.

The greatest trouble is to know, how great is the Efficacy of a good Intention, and whether it can rectifie an Evil Action. It is a great Source of Errors, and a most dangerous decay of Morality. Men are easily persuaded, that so be they have a good End, this Sanctifies the means which they use to accomplish it. Men Detest in general the *Theology* of the *Casuits*, who Justifie the greatest Crimes, by the direction of the *Intention*; and they Practise it Tacitely. Mr. de la Placette has remarked, That this Error, so opposite to the Maxims of the Gospel, is yet very common. The *Doctors* durst not openly say, That Evil becomes Innocent by the good that results from it: This decision, would Authorize a Crime too directly. But, they have found out the way of doing every thing, under the specious pretence of a Pious Intention. A Religious cryed down by his Enemies, has call'd in Religion to his help. The *Casuits* have decided it, that in this Case, 'tis a *Venial Sin*, to Calumniate ones Enemy, to destroy the Credit of his Slanders. The reason of Determining, is the Reproach that otherwise would fall upon the whole Order; and by Reflection on Religion. So that the Good that comes from it, compared with the Sin of a Calumny, which finites but a particular Person, is infinitely greater. This is that which dazzles People: And by reason of this reigning Prejudice, *Augustine's* Opinion, will perhaps seem a little harsh: For, putting the most excusable case of a Lye, He says, *That if he must Lye to save Mankind, he would rather suffer it to perish.* This Doctrine, says Mr. de la Placette, makes 'em cry out, That, We cast Men into Despair; And that Christian Morality is not so Inhumane: Yet, he keeps himself to this inflexible Uprightness. He quotes the Example of St. Paul, who *as to Zeal was a Persecutor.* This sort of Zeal has not wanted its Apologists, and if the *Intention* makes amends for all, God ought to Connive at his Fury against the *Christians.* Yet, St. Paul condemns himself, and does in no wise excuse his false Zeal by the Purity of his Intentions. The Author draws this Consequence from it, That by pretending to Vindicate God, and make War upon his Enemies, Men have not guided themselves by the Rules of the Gospel. This is in his Judgment to have a very mean Idea of God's Conduct, to fancy but that his Glory needs our fathering our Crimes upon him; or that the Truth would go to wrack without our Human Help. Truth is too pure, and too delicate to be Associated with Vice, and to support it  
self

self by its Artifices. He adds, that men do not fail of allowing themselves any thing, by the Principle of making it Triumph over Error. But, that this dealing is injurious to God, and to his Power, because it supposes, That God taking little care of his Glory, and of the Truth, would let it be destroyed were it not for our disquietments : And, that having no other means, we would supply it by Cunning and Fraud. 'Tis true, Every one is obliged to Labour for the Advancement of Gods Glory ; yet, every Body must not determine, what is the Interest of his Glory. Many times that is most for his Glory, which seems Evil in our Eyes. We should not regulate the ways of Providence by our Caprices and Fancies ; nor found his Impenetrable Designs. The securest way from Danger is, to consider diligently, what is the most innocent means to advance the Glory of God. If it come from Criminals, 'tis a sign, that he will not be thereby Glorified. He bringeth sometimes good from the perversity of Men, which he permits ; but a Crime cannot enter into Gods Method, and he will not pour out his Blessings on the Iniquities and Obliquities, by which the Corruption of our Heart, pretends to contribute to the Designs of his Wisdom. We must then keep within the bounds of our Duty, and commit the Events to Providence. 'Tis enough to judge, That the *Authors* \* Morality is much Refined. We may say, That he has Compass his End : He does not pretend to fly so high, as † Mr. Nicole, nor only to please the Mind by Ingenious Maxims, or by Politeness of Discourse. There are in it a more profound Piety, and Precepts more accommodated to the common and ordinary course of Life.

\* Minister to  
the Queen of  
Denmark.  
† In his Moral  
Essays.



## XII.

*The History of Women Philosophers, by Ægidius Menagius. To which is added his Italick Commentary on the 7th Sonnet of Francis Petrarcha, not so reign from the purpose. Lyons, by the Anissons, 1690. in 8vo.*

A Woman among the *List of Authors and the Learned*, will not surprize any Body at this day; *Anna Maria Schurman* at *Utrecht*; *Cornelia Piscopia* in *Italy*, *Mr. Dacier* in *France*, and so many others have accustomed our Age to this kind of *Miracle*. 'Tis true that *Women* are ordinarily inclined to that which is most agreeable in the *Sciences*, and that they seldom tie themselves to the *Study of Philosophy*, and yet less to a particular *Seet*. *Philosophick Gravity* does not become them, and to represent so serious a personage, they must assume demure looks, which no wise agrees to them. So *Mr. Menage's Catalogue* is very short on the *Seet* of the *Stoicks*, the most *Melancholy* and *Surly* of all the *Seets* of the *Philosophers*. There were none of them that devoted themselves to *Stoick Insensibility*. A *Woman*, says an *Ancient* whom he *Citeth*, must needs either *Love* or *Hate*; and these *Verses* of *Cornelius* were put into the Mouth of a *Woman*, who would not be a *Stoick*:

*As for me I renounce Vertue Roman,  
If to hold it, I must be Inhuman.*

\* *Theano*

*Lactantius* reckons but one *Woman* \* *Philosopher*. *Mr. Menage* has discover'd 65 in the Books of the *Ancients*. *Aspasia* deserves the first place, since she taught *Socrates Philosophy*, and *Pericles Rhetorick*. 'Twas a *Prodigy* then. *Pericles* was so charmed with her *Eloquence*, that he *Associated* himself to her, and *Married* her. To pleasure her he engaged the *Athenians* in a *War* with the *Samians* and *Peloponnese*, and he was so inflamed with her, that he caused her to be called *Juno* in the *Comedies*. *Socrates* the *Historian* speaketh of *Hypatia*, who taught *Philosophy* in *Plato's Schools* at *Alexandria*. She had a great number of *Schollars*, and she carried her self so modestly, that the *Bashfulness* of her *Sex* was not wounded, when she was alone among an *Assembly* of *Men*. *Nicephorus*

*cephorus* relates, that having been accused for Fomenting a difference between St. *Cyrril* and the Governour of *Alexandria*, St. *Cyrril*'s Friends drag'd her out of the Church, and tore her in pieces. *Philostorgue* suspected on this subject, says that it was at the Instigation of the *Honoufiasts*. Mr. *Baluz* in the 9th Tome of the Councils, relates a Letter under the Name of *Hypatia*, where she makes Objections to St. *Cyrril* in favour of *Nestorius*. She cited to him the passage of Scripture, *No man has seen God at any time*: And then she askt him, why then he said that *God was Crucified*? But this Letter is apparently supposititious, since there it reproaches St. *Cyrril* that he had solicited for the Banishment of *Nestorius*, which happen'd but || Twenty Years after that cruel Adventure of *Hypatia*. We must not forget *Timya*, that famous *Pythagorian* of *Lacedaemon*, who was Martyr to a Secret. Den's the Tyrant endeavouring by Torments to extort from her the secrets of her Country, she bit out her Tongue, and spit it in the Tyrants Face, for fear lest being overcome by the Pain, she should have discovered all. Father *Boubours*, who jokes very much on Womens proneness to prating, says that she had reason to † suspect her Tongue, lest it should serve her a Trick.

|| A. 4. 6.

† Disc. on A.  
of Eng.

Mr. *Menage* has placed after his History an *Italian* Commentary on *Petrarchas* 7th Sonnet. The Poet complains therein, that sensual Idleness had corrupted the most generous Courages, and Banished Vertue out of the World; upon this, *Menage* very suitably brings in the Verses of an *Italian* Poet that inveighed against *Rome*, that she had converted her *Laurels* into *Myrtles*, and that whereas their Famous Ancestors, took pleasure in nothing but Taming of Horses, or besmearing themselves with Blood and Dust in their Fights, an amorous Conquest at this day makes up all the Ambition of the *Romans*, being Effeminated by the Pleasures of a Sensual Life. But, says *Petrarcha* in his Sonnet,

*Povera e nuda vai Filosofia*

*Dice la turba, al vil guadagno intesa.*

The Multitude is in the right, according to Mr. *Menage* Poverty is a distast almost inseparable from Philosophy. The Wise Man who knows not either to Feign or Flatter, and who will not prostitute himself to Favour or Fortune, continues in his Obscurity and Indigence: *Virtus laudatur & alget*. Men let him spend himself. He is a Man-hater who would reform Mankind, and



and go against the Torrent of the World; in stead whereof we must know how to ply according to the different conjectures, and to fit our selves to the Humour and Sentiments of him that distributes Honours and Riches. Without this nothing is more true: *Povera & nuda vai Philosophia.*

## XII.

*Giornale de Letterati, for the whole Year 1689. in 4°. Parma.*

**T**HE Twelve *Journals des Scavans*, Printed at *Parma* in the course of the Year 1689. and Compos'd by two Learned Religious, Father *Baciani* a *Benedictine*, and Father *Gaudence Robert* a *Carmelite*, coming into my hands, I thought my self bound to say something of what they contain. There are to be found in it several Books Printed in *France*, as Father *Pagi's* Criticks on *Baronius*, the Abbot of *Antelmi's* Dissertations on the Works of *St. Leo* and *St. Prosper*, Father *Mabillon's* 2d Tome of *Musæum Italicum*, and the History of Printing.

There are other Books in it Printed in *Germany*, as *Meibomius's* 3 Volumes. The greatest part of others have been Printed in *Italy*; and because no Copies of some of them are come to *Paris* as yet, I have set down the Titles here, to shew the Subject that they

*Lettera Istorico-genealogica della familia Fortebracci da Montone, &c. in 4°. Bologna.*

*Petri ab Eyndhoven P. F. J. C. de inani actione propter inopiam. Dissertatio theoretico-practica ad Leg. 6. D. de dolo malo in 8°. Trajecti ad Rhenum.*

*Memorie del insigne Collegio di S. Spirito, della Città di Benevento, d' all' Anno della fondatione 1177. Insino al tremvoto de 5. di Giugno 1688, &c. in 4. Napoli.*

*Poesie Latine & Toscane del Sig. Giovanni Lotti dati in luce da Ambrogio Lancelotti suo nepote. In 8vo. Roma.*

*Della difesa della Comedia di Dante distinta in sette Libri, nella quale si risponde al discorso di M. Jacopo Mazzoni, &c. in 4°. Cesena.*

*Anatomes Ossium novis inventis illustratæ, sub auspiciis Em. ac Rev. Principis D. Benedicti, S. R. E. Cardinalis Pamphili. Industria ac labore Dominici Gagliardi, in urbe Medicinæ Professoris. Pars Prima, in 8. Romæ.*

*Decas propositionum de momentis gravium, ad illustriss. & rever. D. Jo. Ciampinum, brevium gratia Magistrum, &c. Auctore J. Fr. Vannio & Soc. Jesu. Romæ.*

*L' Ungaria vendicata, O siano li felici successi, e gloriose vittorie riportate dall' Armi Imperiali sopra le Ottomane, &c. in 12. Milano.*

*La Corona Imperiale compilata dal Cavalier Giulio Cesare de Beatiano de Monte deserto, &c. in 12s. Ferrara.*

*Prolegomenon Biblicæ Sapientiæ, & Scoticæ discipline in quo cum Doctōris subtilis Theol. Principiis probemialibus contexta Paranesi, ad Sacras Scripturas, porta speciosa templi Sapientiæ panditur. sub omne seraphici nominis. Per Fran. Octavium Fadertinum Minoritam Dalmatam. In 8vo Venetiis.*

*Johannis Philippi Pfeifferi, &c. Libri quatuor Antiquitatum Græcarum, Gentilium, Sacrarum, Politicarum, Militarium, & Oeconomicarum, ea methodo qua par est congestarum, &c. in 4to. Lipsiæ.*

*L' Eroina Veneta, ovvero la vita di Elena Lucretia Cornara Piscopia composta da Antonio Lupis, &c. in 4to. Venetia.*

*Dan. Georgii Merhosi Polystor, sive de notitia auctorum, & rerum Commentarii, quibus præterea varia ad omnes disciplinas consilia, & subsidia proponuntur. In 4to. Lubecæ.*

*Diarium Geographicum; in quo Scriptores seculi post Natum Christum XVII. præcipui &c. Juxta annum diemque cujusvis Emortualem conspici descripsi, magno adducuntur numero, &c. Gedani in 4to.*

*Proteo Segretario del Signore Abbate Benvenza, &c. in 12. Bologna.*

*De arte excerptendi Liber singularis, &c. in 8vo. Hamburgi.*

*Matthiæ Zimmermanni S. Theologiæ Doct. &c. Florilegium Philologico-historicum aliquot myriadum titulorum cum optimis auctoribus qui de quavis materia scripserunt. Pars secunda, in 4to. Misenæ.*

*Sebastiani Wirdig. M. D. nova Medicina Spirituum curiosa, &c. in 8vo. Hamburgi.*

*Della Letteratura de Turchi, osservazioni fatte da Gio. Bat. Donadi Senatore Veneto. in 12. Venetia.*

*Johannis Alberti Fabri decas decadum, sive plagiariorum & Pseudonymorum centuria. Accessit exercitatio de Lexicis Græcis. in 4to. Lipsiæ.*

*Virorum Doctōrum ad Melchiorem Goldastum Jurisconsultum & Polystorem Celebratissimum Epistolæ, &c. in 8vo. Francof.*



*An Historical Account of the Choicest, &c.*

*Davidis Pfeiseri Lipsia, seu Originum Lipsiensium Libri quatuor cum quibusdam additamentis, curante Adamo Rechemberg. In 12. Marlburgi.*

*Christophori Cellarii programmata varii Argumenti, oratoris exercitiis in Citiensi Liceo præmissa, ejusdemque orationes ibidem in illustriore consensu recitatae. in 8vo. Lipsiæ.*

*Ragionamenti del Signor Lionardo di Capua, intorno all'incertezza de Medicamenti. in 4to. Napoli.*

*Dissertationes Epistolicae de rebus Medicis & Philosophicis, &c. in 4to. Francof.*

*D. Joh. Christophori Heroldts, illustres observationes consultativo-decisive, &c. in 4to. Lipsiæ.*

*Chimia Philosophica perfecte delineata, docte enucleata, & feliciter demonstrata, &c. in 4to. Noribergæ.*

*Litteræ nomine Senatus Anglicani ad diversos in Europa Principes & Respublicas exaratae, &c. in 12. Lipsiæ, & Francof.*

XIII.

*The Theatre of War. Paris, By Nicholas de Fer Geographer to the Dauphine, &c. 1691.*

THE Map of the Theatre of War contains the Kingdoms of England, Scotland, Ireland, and Denmark, the Tract of the Rhine, the Seventeen Provinces of the Low-Countries, and all the Northern Part of France, that is, Picardy, Normandy, Brittany, Main, Isle of France, Champagne, Lorrain, &c.

When these Six sheets that make up this Map are put together, There is added to them an ingenious Frame made to represent the Instruments that are fit for War, as Bombs, Carcasses, Mortars, Cannons, Drums, &c. And in each of these Instruments there is distributed a Plan of several Cities situated in the States comprehended in this Cart.

At the Four Corners are placed the Arms of the Dauphine, with the Devices. The Epistle Dedicatory is enriched with Allegorical Histories, and a Medal, on the Reverse of which is an Emblem on Monsieur's passing the Rhine; With this Motto:

*Ante parentem unus tentavit Cæsar.*

The Six sheets whereof this Map is Compos'd, will be distributed apart, every one of them has a Scale and Title, for the conveniency of those that make Geographical Maps.

The Blanks or Seas are filled up with Tables, not only with the Longitudes and Latitudes of the Principal Places, but the Estates or Provinces where they are Situated.

An

## Notes on the Memorable Passages happening in May.

**T**HE First Part of this Journal being Designed to contain Original Pieces, relating to the more Solid and Abstruse parts of Learning and Science, and other serious and grave Subjects, Illustrated with such Remarks and Supplemental Dissertations, as may render them most useful and entertaining to the more Grave and Learned Readers: And the Second to oblige both them and other Curious and Judicious Persons, tho' of a Lower Class in Learning, with Brief and Impartial, but yet full and satisfactory Extracts and Accounts from time to time, of all valuable Books, published both at home and abroad, that this Collection may not be wanting in any thing else that may tend to the satisfaction of all sorts of Readers, and may as well Divert as Profit, with an agreeable variety of matter, that may render it at length an acceptable entertainment for all curious and ingenious Persons, as well as a Compleat Library for Scholars: We shall insert in this Third Part all the Memorable Passages that shall happen Monthly, both in Foreign parts and in these three Kingdoms, relating either to Peace or War, not Omitting any Occurrences worthy Remark, even between private persons, and in particular Families. To the whole we shall constantly add, The State of Learning, or the Names of all Books newly Printed, or about Printing in all parts, with the Names, Elogies and Characters of all celebrated Learned Men in all Faculties that shall happen to die in any part of Europe, as they shall come to our hands; And if these our Endeavours find that acceptance in the World, which we desire more for the Publick, than our Private Advantage, we shall not omit to insert whatever else we shall Discover worth the Notice of the Publick, or that we can imagin may anyway Content or innocently Divert our Readers, of what Capacity, Principle or Temper soever. In performing which, we shall observe this Method, First we shall give you all the Memorables in Foreign parts, and then those in the Three British Kingdoms, with all the choice and ingenious Remarks and Reflections upon them, as well those Savouring of Railery and Satyr which pass not the bounds of Decency and Modesty, as those that are more Grave and Serious, and solidly Argumentative, and Instructive; that the one may serve for Salt to



*Notes on the Memorable Passages happening in May.*

Season, and give a Brisk and Poinant gust to the rest, that so we may aspire at least to that which one of the most Judicious as well as Witty Criticks and Poets in the World, has determined to be the highest point of Perfection, any Writer can attain to, namely, to Wed Pleasure to Profit, and Artfully to mix and incorporate together things useful with things delightful, and amalgamate, as 'twere the one which resembles the solid and precious Gold with the other which is like the volatile and restless Mercury, and make them co-operate to produce such an excellent Work that may entertain all the Faculties of our Mind at once, without Defrauding any, and satisfy the softer, as well as content the more grave and solid parts of our Souls, which, if we may believe some Philosophers, consist of, and are most affected with such an Harmonious variety.

And in Treating of Memorables, we shall observe this Order; first, we shall Treat of Memorables in our Enemies Country, France, and then of our Confederates, viz. Holland, Spain, and the Empire, with its Princes, and those of Turkey. 3dly, Of Piedmont, Italy and Portugal; And 4thly, Of the Northern Countries, Denmark, Swedenland and Poland; And lastly, of our Three Kingdoms, with the Occurrences of the East and West Indies, under more or fewer Heads as matter shall direct; and we shall conclude the whole with the State of Learning in the World.

*Memorable Passages happening in France.*

All the Advices of this Month from Paris, and other principal parts of France, give us great Symptoms of wavering perplexity and consternation from the Court, to both the Cities and Provinces, and of a great Ferment, not only among the Nobility, and Body of the People, but among the Soldiery themselves, who, if they should Desert in Bodies in any important Action, (as they seem inclined to do by the daily falling off of so many small Parties of them) the Loss of one Battle by Land, added to that lately at Sea, would soon determine the Fate of the Great Lewis, and make him a very Diminutive Monarch, unless he should take up the Resolution of being rather none at all, by bravely Dying with Sword in hand, in which humour his Judicious Friends or Enemies hardly ever expect to see him imitate the first Cæsar, no more than in any other truly Heroick Quality, tho he has endeavoured to Possess himself of a Post above him in those Legends he has caused to be Written of his great Actions by those Mercenary Heralds of Lying Fame, of whom he thinks to buy Honour as cheap as he has sold Nobility of late, to so many vain-glorious Scoundrels of a lower rank.

Some

Sometimes we have been told, that he would make only a *Defensive War*, in all parts, as he did last year, in hopes to weary out the *Confederates*, whose *Treasures* they tell us were *Exhausted*, but particularly to tire out the *English*, to whom nothing was ever more intolerable than *lingring in Warlike affairs*, and then to get sight of an *Enemy* without being able to come at him, and who, as *Lewis* has been persuaded to believe, have not half so much *Patience*, especially when it is costly to them, as they have *Still both of Money and Valour*; sometimes it was given out, that he would, (to make a more speedy end of the *War*,) act *offensively*, but yet that for divers weighty Reasons, his *Counsel* thought it fittest he should manage it by his *Generals*, who were at least as likely to have Success as himself, and in that case would *Reap Lawrels but for his Brows*, and upon any Reverse of *Fortune*, would serve to bear all the blame and disgrace, as they had the danger, and that he should stay at home himself, and keep House with sweet *Madam Maintenon*, and cheer himself among the bright *Abithags* of her procuring. Another time they seemed all to be inspiring into him a fit of false *Valour*, and persuading him, like *Alexander* and *Cesar*, to venture the whole Game, he had to play for his dear universal *Empire*, at the head of his Armies in *Flanders*, and with his *Sword* at one bold stroke, to cut down the many-headed monstrous *Confederacy*, that otherwise perhaps would tire him out, and his poor-over-riden Steed, whom like the *Tartars* he had not only almost starved, but unreasonably bled; And to send his *unfortunate Friend* the late King of *England*, upon the like desperate Errand, to attack the *Brittish Shore*, there to re-enter as the *Bloudy Zealous Minister* of his perfidious *Patrons Tyranny*, and punctual Executour of his *Imperious Orders*, as he of late had been in *Ireland*, or else to fall there as a *Victim* to his *Friends Ambition*, and his own unwary *Credulity*, In which, that unhappy Prince, (as in all the *Recourses* he has had to so dangerous a Friend as *Lewis*, for helps formerly towards attaining *Absolute Power*, and since towards a *Restoration*,) seems to act much below the lofty Spirit of the late *Great Lorrain*, or of the present *Heroick Duke of Savoy*, who scorned to re-enter their lost *Dominions* by any *Concessions*, tho' never so specious, from this *Oppressor*, and generously chose rather to remain *Sovereigns* without *Dominions*, than to enjoy their *Dominions* with a maimed *Sovereignty*, which would have obliged them to become the *Instruments*, or at least the tame *Spectatours* of the entire *Slavery* of their *Subjects*: By which actual procedure of those magnanimous Princes, we may almost assuredly conclude, that had both those Dukes been divested of their *Estates* by their own People, as they were by a faithless *Neighbour*, and tho' it had been by the most avowed and truly denominated *Rebellion* in the World, (which as far from our case,) they would have thought it more Noble and Princely to have lived and died in the State of *Abdicated* and *Deposed Princes*, than to have Recovered them by the help of such a Friend as *Lewis the 14th.* and to have desisted from all pretensions of a *Restoration*, rather than to have introduced along with them, into their Countries so insolent and imperious a Master over themselves and their Subjects too, as they experimentally knew the *French King* to be.

But one *Capital Folly*, ordinarily draws after it an infinity of *Greater*, and alas, what is there so mean and unworthy, such a Prince can boggle at, who in an Age so declining, and Conscious to himself of a temper of Body so broken with *Distempers*, absolutely pernicious to the generative Faculties, as is that of the late King, could be capable of believing himself Father of so vigorous a Child as the pretended *Prince of Wales*, or that believing it not the issue of his Queen, or at least not by himself, could find in his heart out of pure *Bigotry* to a false Religion, to act so much against the known principles of Nature, and of all genuine Revealed Religion too, to prefer the interests of a *Supposititious* or *spurious Infant*, before the just Rights of his undoubted Children, by a Priour Bed, and already grown up to an Age, and accomplished with all the Royal Perfections necessary or desirable to qualify them for the worthy Successors of so potent and flourishing a Monarchy as that of Great Britain?



## Notes on the Memorable Passages happening in May.

But to follow the *Order of our Advices*; The better to ward off the so much dreaded obstacle to their Designs, as a peace with the *Turks* would undoubtedly be in such a *Critical Juncture*, *Great Sums of the Omnipotent Metal*, are Remitted to the *French Ambassadour* at the *Ottoman Port*, to bring the new Greedy *Visier* and his Creatures and Dependants to their Lure, and alienate them from all thoughts of a Peace; when they had thus glutted the *uncautious Visier* and his Faction with their Gold, and Elevated both his and the *Grand-Seignours* minds with *Romantick Relations* of their last years Atchievements, and raised the Drooping Spirits and Courage of that People, to a *new and more than ordinary vigour*, by the many Extravagant and Confident promises they with all artful passion and earnestness made them, to make most powerful and surprising attempts upon their *common Enemies* this Campaign, and to continue to them their *Alies*, besides a very considerable assistance in Money, Officers, Engineers, Ammunition, &c. as well as their best Directions from time to time in their Council or *Divan*, and thereby had brought the *Ottoman preparations* against the *Emperour* for this *Summer*, into a more forward and formidable Posture than ever: Not content thus far to have well advanced their *Masters Work* there, they must needs, as they have done since elsewhere, overdo it, and out of a bare fear, that some particular Mens power and influence in that *Court and Divan*, might blast all their goodly Designs, they put the *Grand Visier* upon an *Expedient*, which was the only proper one to ruine all, which was, to inspire him with an unreasonable Jealousie and Fear of those suspected *Great Men*, and then to Counsel him to take them off under *sham pretences*, and insinuations of *Treason*, and disaffection against the then *Government*, and to seize their *Treasures*, the better to gratify and bind fast the *Sultan* to them, and amuse the people with hopes of the lighter *Taxes*, towards the *War*. And the Execution of this *Intrigue* was pushed by them so far, that after having cut off the *Aga* of the *Janisaries*, and some other potent *Sticklers for Peace*, coming at last to strike at some *particulars Favourites*, whom the *Sultan* had a more than ordinary Kindness, for, they raised him to such a pitch of *Indignation*, as inflamed his eyes to see through their whole *Plot*, and provoked him to spurn down with his *Foot*, the main *Instrument* of it, and to Depose and Exile the *Visier*, punish or discountenance his whole *Faction*, and entertain other *Ministers* in their Room, more Disposed to a *Pacification*, and of tempers both by inclination and Interest, implacably averse to the *French Projects*. A piece of *News* which coming to *Lewis* the 14th. not long before the time appointed for the two designed mighty *Expeditions*, was without doubt a great *Mortification* to his hopes, but yet perhaps, a great incentive to him, to push on those Designs with so much the more *Precipitation* and heedless *Temerity*. But that which probably gave the first Birth to them, was first the unexpected proceeding of the *Crown of Spain*, in Declaring the *Duke of Bavaria* a *Sovereign Prince*, perpetual Governour of the *Spanish Netherlands*, by which and by that *Princes* actual Arrival in those *Provinces*, the *Confederacy* was more strongly *Cemented* together than ever, and the wavering minds of the before but *half-protected*, and miserably exposed Subjects of those Countries were confirmed in their *Allegiance to the Spaniard*, and reanimated with new Courage to resist the encroaching *French*: But that which most of all spurred on, that otherwise wary and politick Court to such *daring Resolutions*, and to such precipitate *Executions* of them, (as we have seen partly already performed, and partly on the point of being so,) was the *lowness of their Exchequer*, the impossibility of putting in practice any new invented methods of raising money upon an *exhausted People*, and the drying up thereby the very Sources of their *Treasures*; the desperate and universal *Dissatisfaction* of the People, whose obedience under such pressures, was stretched to the utmost strain of passibility, beyond which, if never so little stretched, it would crack and flie out into a *Rebellion*, not easy to be prevented, but by a speedy peace tho' *dishonourable*, or some sudden and very successful attempt upon the *Enemies*: But above all, the certain advice they had of the forward and formidable preparations both by *Sea and Land*, made by King

William

William and his Confederates the Dutch, to back this intestine ferment of ill humours in their Body Politick, by attacking them where they were most sensible, and bringing home the War to their own Country, and thereby giving opportunity to the oppressed People, and discontented Nobility of all sorts, to come in to the Invaders, and assist them to lower the Exorbitant power of their Oppressour. These last advices confirmed still more and more by every Packet, startled that haughty Monarch more than all the rest, alarmed and dispirited his People, shook the Resolutions of his best Commanders and Troops most flusht in War, began to divide his Nobility into several private Factions and Interests, and so perplexed his Counsel, that they knew not for some time what to resolve, or with what Stories and appearances to mitigate the Fears, and lull all up the Discontents of their People, and amuse the Expectations, and break or elude the measures of their Enemies: For notwithstanding the great Severity, and other Precautions of the Government, against the dispersing of dangerous and forbidden Papers, Printed Declarations were scattered about under the Name of King William, to the People of France, containing the just pretences for that his intended Expedition, and setting forth, that the only and main end of it, was not to make any Conquest of them, but to Reduce their King to render all his unjust acquisitions to the several injured Princes and States, and to restore to the French people, and all the three Estates of France, their antient Rights and Liberties, and settle by this means a lasting Tranquillity in Europe, &c. which soon became the Subject of common Discourse, both in the Court, and all over the Kingdom, which was likewise filled with divers Pasquils, and Satyrical Writings, both upon that, and other Subjects, either Ridiculing or smartly Reflecting upon the French King and his Ministers. In some of them they compare him to the Man in the fable, that not being content with a Hen, that every day laid him Golden Eggs, and thinking by killing her, and ripping up her Bowels, he should at once acquire a heap of Treasure, lost both his Hen and Treasure too, alluding to the Condition of the French people, who, tho' they yielded vast Revenues to their Monarch every year, yet being now Taxed beyond their utmost Ability, must either sink under the weight, or throw off his Government by a vigorous and universal Revolt, and Reduce him as well as his Brother Guest, to wish his cursed Ambition, and more Execrable Bigotry at the Devil, for Despoiling him of so ample an Income, and so rich and flourishing a Kingdom.

Another in a Dialogue between the Abbot Grignon, and the poor People, to whom Lewis the 14th. had performed the Ceremonial Charity of washing their Feet, and Feasting them, in the holy Week, flouts at his hypocritical shew of Piety towards some poor, whilst he fills all Europe and his own Kingdom with such vast numbers of miserable Objects of his own making. For the Abbot having made a flourishing Sermon in the true Court-style, in praise of the Kings Charity towards the poor, because, said he, to them belonged the Kingdom of Heaven, Ah! says one of the poor there present, whom he introduces speaking to his Companions, how happy are we to have so brave and good a King, that makes us lie upon Straw, to qualify us to enter into that Kingdom where we shall one day be all Kings, and that so tenderly minds our good, as to force us all to Heaven against our wills! What then, saith the Abbot, it seems you are like the cross grain'd English Hereticks, and had rather go to Hell willingly, than go to Heaven against your wills. No, replies one of the poor; But we think that Charity well ordered should begin at home, and that our King whilst he takes so much care for our getting into Heaven, he takes the ready course to shut out himself, by loading himself so heavily with the bags of Muck, and Treasure he takes from us; that, could St. Peter be bribed like a Spanish Governour, to open him Heavens Gate, yet a Camel might sooner go through the Eye of a Needle, than he get in at that, with such a prodigious Bunch-Back. O but, Replies the Abbot again, with the Magisterial air of a Sorbon-Doctor, you are a Company of poor ignorant Fools, you don't understand yet the Greatness of Lewis the 14th. But take the pains to read the Theses of the Min Fryers at Marsellies, anno 1685. and the rare Panegyrick made on him by the incomparable



## Notes on the Memorable Passages happening in May.

comparable Mr. Pellison, and look upon all the Devices made for him, and the several Magnificent Statues erected to him, with Medals and other things; and read but their Motto's and Inscriptions, and you will see there, That he himself is the King of Heaven. We are too ignorant indeed, answered the poor Man that first begun to speak, to understand how that can be, but yet we believe he may in some sense be called the King of Heaven, for certain it is, that no Prince ever stocked that Kingdom with so many Millions of poor and miserable People as he has done, and as he makes and sends thither, or fits for that *Cæstial Region* every day, both out of his own Country, and other Princes Territories, when his Blessed Dragoon-Missionaries, and those Sons of Lightning, his Incendiaries, and Military Executioners, Bombs, and Murthering Cannons, can reach or make Impression.

Many other very audacious and no less than Treasonable Writings were and are still secretly handed up and down that Kingdom, the contents of which we shall not now trouble you with, this being, as we conceive, enough to give you a taste of the genius of them, and of the disposition persons of all ranks in that Country seem at present to be in, to joyn any power that should present it self in any probable posture to give their Hands as much liberty, as they begin already to give their Tongues and Pens.

The Great Lewis finding he cannot suppress these Libels by severity, has of late pretended to take a more effectual, tho very different way of stifling them, which is by effecting an outward air of slighting them, and seeming to imitate in that, the great Augustus, who when he was told by some pick-thank informers, who wanted some new prescribing Imployment, how dangerously as well as licentious, some talked of him, generously Answered, That it was beneath his great Spirit to shew any concern at any ill that people could speak, so long as he had secured them from acting anything that could harm him. And such Grimaces would become him well enough if the moderation and lenity of his Reign had been like that of Augustus, or of his Grandfather Henry the 4th. But they that Reflect upon the inhumanities of his Government, will never look upon them as any thing else, but as so many disguises of that Fear that always Tyrannises in the breasts of violent and oppressive Princes, and which makes this blustering Hero tremble in the midst of his Armed Squadrons, and afraid even of his own Life-guards, as not unjustly apprehending some such practices against his Person by some about him, as he has more than once endeavoured to carry on against that of some other Princes. But when among other Prints and Papers against him, he expressed a more than ordinary contempt for the pretended Declaration of K. William, grounded upon this supposal, That it was not made in England, nor by his Direction, but framed and dispersed by some of his own Discontented Subjects. It is reported, that a great Confidence of his replies, That it was so much the more to be apprehended, as being a certain mark that the number of his Inordinate Enemies was formidable, and wanted only the appearance of such a daring and potent Protector, and so absolute a Commander of the power and hearts of the English, as the Prince of Orange, to declare the rest of their meaning in Characters formed with the points of their Swords, instead of Pens.

And indeed, Notwithstanding this outward unconcernedness, that his heart was pierced through and through with the apprehensions of that melancholick Truth; his Conduct ever since the certain intelligence he has had of an Invasion from England, has given us such sensible and incontestable proofs, as we nor all the Power of the Confederacy could never, by any other method, have extorted from so wary and politic a Prince as he. For K. William having talked last Session of Parliament of Attacking the French Monarch somewhere, where it should be most sensible to him; he easily apprehended the meaning of the Phrase, and knew well enough, that our present King too highly valued the Confidence of his Parliament in him, to promise them any thing he intended not to do; and that having obtained of them the necessary supplies of Money, he was daring enough to attempt any thing that he had said, and therefore counting upon the reality of his Design, frequent and early Councils were held upon this Expedient first to be resolved upon, to avert, elude, or repel it. The success of which

which being not of late quite so impenetrable as they were during the Life of the late great Minister of State Mr. Louvois, at least in respect to those designs which concern these Nations, since now the hot-headed Jesuits sway there almost without controul, and several cackling Brittish and Irish Jacobites are of necessity admitted to a participation of many of their most important Resolves, we have had thereby opportunity to have the sight of such Memirs, and the Communication of such pertinent Advices as have in great part unravelled the Intrigues of these last Preparations and unexpected Conduct of the French Court, and whose truth the late Events have put almost beyond Question.

From them we have been informed, that after many perplexed Debates, without any Resolves, it was at last concluded, That since the People were generally more alarm'd and intimidated, the Soldiery shaken, and the Nobility inclined to forming of Parties and Factions at the News of this Invasion, than at all the other preparations of the Confederates, there was no way more effectual to raise to a higher tide, than ever, their Peoples Courage, and break the neck of all Factions and Briguings, than to endeavour to foment some considerable conspiracy in the English Dominions, bribe their Commanders if they could, by Sea and Land, endeavour by all base ways to dispatch their most formidable enemy K. William out of the World, equip out a powerful Fleet early enough to attack our Coasts before ours should be ready, and thereby give opportunity to our Malecontents, who have represented themselves in Magnifying Glasses to them, to rise and seize the Queens Person, and some principal Ports and places, and joyn their Forces which they were to Land, whilst with all the Flower of the rest of the Force of France, their King himself was to attack the Confederates in Person, totally dispirited and disordered as he reckoned quickly to find them by the surprising and unexpected Assassination of that magnanimous Prince that gave Life, as 'twere, to their whole Body. This appears to have been the train of their Designs before the coming out of their Fleet, or their present expedition into Flanders. And the whole Intrigue, saving some particulars relating to the Plot in England, in which they committed some gross errors, as may be shewed at large afterwards, was deeply and subtilly, tho basely laid and carried on with such incredible diligence and vigour, that had not providence interposed, that was offended against them without doubt, for the black attempts they had therewith concerted against that Royal Person, who has been so eminently its Care, and sent such a Winter which retarded the falling of the French into Flanders, till the Confederates were ready for them, and such an unusual contrary Wind at Sea, as prevented their Fleet from advancing to our Coasts for near a whole Month together before ours was ready, nothing could have defended us from a very great Calamity, if not a total Ruine.

### Memorable Passages happening at Sea.

During this unexpected Delay, their Plot here took air, and most of the principal Authors and Abettors were Seised, the rest Disarmed, and such a body of Veteran Troops, besides the Militia drawn together, and so formidable a Fleet put out to Sea, that after such Discoveries, and such irremediable disappointments, it was not thought credible by any person that made any pretences to judgment, that so Wise and Politick a Monarch as Lewis the 14th has hitherto passed for, should be so rash as to attempt any Siege in Flanders, and much less be guilty of so visible a Madness to attack our Fleet with only a part of his, as to the amazement of the whole World, it has happened. But this is a juncture that has hitherto entertained us with little else but extraordinary occurrences. For on the 19th of May last, Mr. DuRoi, having received positive Orders to that effect, tho he had not above 50 Sail of Fighting Ships, advanced and furiously attacked ours, tho consisting of about 96 Capital Ships, and had the advantage of the Wind of us so much at first, that our number served us in



no-stand, the *Blew Squadron* and the *Dutch* not being able to come near them till towards night; so that by the best accounts we find, that had *Tourville* been well seconded by his other *Admirals*, and the wind kept constant, they might have much battered, at least, our *Red Squadron*, and perhaps have got away when they had done, and so have diverted our Descent upon them, tho they could not have advanced theirs upon us. But the wind proved jadish and inconstant, as Fortune does now begin to be to the *French Arms*, tho *Lewis* pretended he had chained her to his *Triumphant Char*, and bringing the rest of our *Fleet* up with the *French* as they were Retreating, gave them opportunity to achieve the most compleat Victory that ever was obtained on the *Ocean* in so little time; and to shew the other *French Admirals* how much better and safer it had been for them to have Fought briskly in time, than to run away as they did, before there was a necessity for it. For the further Particulars of this *Glorious Action*, to our Nation, we shall refer you to our own and the expected *Foreign Prints*. I shall only briefly note that the whole loss is computed to be between 20 and 30 *Capital Ships*, most whereof were Burnt and Destroyed on the *French Shore*, and in sight of the *Army* that were to have Invaded us, which, besides the defeat of *King James's* present hopes of Re-entring his Kingdoms, must needs be a killing Omen to any such future expectation, and by the sight of the unparallel'd Bravery, there shewn by his *Quondam Subjects*, revive in him the most tormenting consideration, how Warlike and Potent a Monarchy he was once the happy Master of, and by what unadvised, and yet how easily once avoidable, but now no more retrievable errors, he lost it. This is so surprising an event, and a loss so irreparable in its Consequence to the *French King*, that one would think the News of it should, by this time, have made him Quit the Siege of *Namur*, and all thoughts of an Offensive War on that side, and Retreat with all the main of his *Troops* towards his own Countrey to withstand an Invasion: But yet since that Advice, 'tis said the Siege is continued with so much the more fury, and their *Army* so Posted that they cannot be Fought without great Disadvantage, and so make shew as if they should stand a Battle, and our Victory, they say, is so Disguised to them in the Camp, that they pretend they have lost but four Ships in the Fight, with the Destruction of eight of ours; and that the *French King*, when our Camp discharged their Cannon for Joy of our Victory, answered it with a double Discharge of those in his *Army*, pretending the Victory to his Men, to be only a stratagemical Story of *King William* to encourage his Party: Whether after all, he will stand a Battle, or no, which must prove so Decisive as that will be, time must determine: But if it be true, as we are on all hands told, that when the Members of Parliament, and of the several Courts of Justice, came to take their Leave of that Prince, at his setting out for *Flanders*, and wish'd him a happy and Victorious Campaign, that might put an end to a War that was no longer supportable to his People, tho the most Zealous and Obedient Subjects in the World; he answered them with an assurance, that he was resolved to put an end to it this Year, by going himself in Person at the head of such a Powerful Army, that the Confederates could not stop his Progress, and sending his Brother *King James* with a well appointed Fleet and Army to Land in *England*; and told them that matters were so well Concerted both in *England* and *Flanders*, that humanly speaking, nothing could hinder *King James's* Restauration, or the total Conquest of *Flanders*, after which, he should be able to give them a Peace, that would put him in a condition to remit them the greatest part of the Now Taxes, and give them all time to recruit their Purfes, and grow rich under a lasting Tranquillity, or to that effect. That thereupon all Peoples Hearts were so Elevated, that Complements were publicly made to the Abdicated King and Queen upon their Restoration, as if already effected; and that the chief Persons of their Court and Retinue, had disposed of all their business and effects there, as if never to return more to *France*, and as if they had been as certain of Repossessing their former and other new Dignities and Estates, as ever *Doomsday Sedgwick's* silly Auditors were of the approach of the Day of Judgment: and that the *French King* was no less vain and confident than our half-witted

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## Notes on the Memorable Passages happening in May.

Jacobites, being gone into *Flanders* with a Train of Ladies, and with no less than 3 Millions of *Golden Lewis's*, as if he went only to *Revel*, to Purchase, and to Triumph, and not to Fight, and give out publickly, that his Projects were too assuredly Concerted to fail. I say if all this be true it will be pretty evident to any considering Person, that all this was intended as a last effort, and like a blaze, may prognosticate the sudden extinction of this false Sun, and that he trusted mainly in the intrigue he had managed against our King's Life, and the Success of the Plot in England and Scotland, and that if after the Discovery of the one and the other, he had ordered so rashly a Fight at Sea, or did venture to Fight for *Namur*, it may most probably be Attributed to Despair, and to the intolerable shame and confusion, that after such a Reputation for wise and fortunate Councils and Enterprises, and after such confident and mighty Promises upon the credit of it, will never permit him to look his People in the Face again without hazarding a Battle at least, both by Land and Sea, to regain in some sort his Reputation, and by the loss of which he will be in no worse condition, or perhaps not so bad a one, as he will be by declining it, and drawing the Enemy after him, and giving them opportunity to Fight him with more advantage in his own Country; and perhaps likewise, tho some of the wicked knot of Assassins be found and taken, that he may still repose confidence in some others yet undiscovered, to whom a Battle may give a fair occasion to execute their Villany. But it is not much to be doubted that God who has already taken so visible a care of that gracious Life, as he has begun, will continue to Deter and Defeat all such wicked Machinations, and preserve him to be the Plague of *Europe's* great Oppressor, and the compleat Deliverer of the *Western World*. We shall have more leisure and more light to say something more positive and pertinent upon these and other Heads in our next. We must hasten through our other Articles.

### Memorable Passages happening in Germany and the two Empires.

We must be shorter in the following Articles, because we have neither so much time or room as we shall have in our next; and that we have already, by reason of their mutual Connexion, discoursed of some of the most material Occurrences relating to other parts, in speaking to those of *France*. From *Vienna* they write, that the Victory over the 12000 *Turks*, and taking of great *Warradin*, is not confirmed: But however, we are assured that *Town* cannot hold out long, a large Breach being made in the Walls, and all things prepared for a general Assault, which must inevitably reduce it by force, unless prevented by a timely Surrender, which was hourly expected. By the taking of this Important Fortress, the whole Kingdom of *Hungary* will be secured to the Emperour, and the Siege of *Belgrade* much facilitated. But to allay these good hopes a little, Prince *Lewis* of *Baden* is seized with a *Quartan Ague*, which continues with that Violence, that 'tis feared he will not be able to Head the Army this Campagne, in which case, the Duke of *Croy* is to supply his place, who is a person of great Experience, and that has a perfect knowledge of all the frontier Countries. The *Turks* have at length taken *Pescabara*, by composition, and thereby opened a passage by Water to *Belgrade*. But the Marquis of *Fleury*, Admiral of the Emperors Fleet on the *Danube*, being arrived with a considerable number of brave Seamen raised in *Holland*, and other Maritime Parts, is preparing for an Attempt to scour that River of those Infidels, which if effected, will render *Belgrade* an easy prise. Letters from *Turky* speak not yet of the arrival of the new *Vicer*, neither is it thought he can come time enough to give Orders for making any other than a defensive War in *Hungary* this year.

The Electorate is now conferred on the House of *Lunenburg*, who on that condition, are to maintain 12000 Men in the Imperial Service, at their own charge, for 3 years, besides the 4000 already there, a great addition in prospect, to the Protestant Interest in the Empire. The differences are removed that private Instruments of *France* had started, to hinder the acting of the *Saxon* Forces for the common interest; and the Elector after having generously refused 100000 Crowns a Month Pension from *France* for a Neutrality, is sending his Forces back to the *Rhine*, with intention to Head that Army himself, which is to be joyned by some Troops of *Munster*, *Brandenburgh*, &c. The *Sweeds* have lately seized the territory of *Golnow* in *Pomerania*, from the *Brandenburgh*.



## Notes on the Memorable Passages happening in May.

gers, and another small place in *Saxe-Lawenbourg*, seduced thereto doubtless by *Frenchified Council*, which may kindle a new War that would much divert Confederates from pursuing their Designs against the *Common Oppressor*: But we hope the good Geni. of Christendom will inspire the Princes concerned, to apply a timely Remedy to that evil, and induce them to desist from such unseasonable occasions of contest in this juncture.

Advices from *Cologne* tells us, the *French* have made an incursion into the upper part of that Diocess, and the County of *Juliers*, and burnt 2 Villages, and besieged a little Town, notwithstanding the opposition of the *Newburg Troops*, who were forced to Retreat with Loss; so that it was feared they would either destroy, or put under their exorbitant Contribution, most part of that Country before the *German Army* would be ready to put a stop to their Barbarities.

### Memorable Passages happening in Spain.

They write, that in one of the *Ships* lost by *M. D'Estrees*, near *Centa*, and taken by that Garrison, were found 7000 new Suits for Soldiers, and 400000 pieces of eight, a seasonable Capture for the *Spaniards*, and a great disappointment to the *French Army* in *Piedmont*; from whence they write that *Oneglia*, was indeed taken, and rifled even to the very Churches, by the *French*; but they had not time to do the other Mischief that was reported, for fear the Garrison, that was gone out but to raise the Country, and joyn other regular Troops, should fall down upon them, and cut off their Retreat.

They add that the *D. of Savoy's Army* was in great forwardness, and would suddenly begin the Campaign with the Siege of *Susa* or *Pignerolle*, and that the *French* seemed only prepared to act the *Defensive Part* there this year.

### Memorable Passages happening in Italy.

The *Venetians* preparations for War this year, are so extraordinary, that it is thought they have an eye at least upon the forraign great Powers contending in and about *Italy*, as they have on the *Turks*; we shall be able with more light and certainty to tell you the *Mysterious Carriage* of the two Courts, *Rome* and *France*, both towards one another, and towards the other Powers in Relation to *Italy*, in our next.

### Memorable Passages happening in Holland and Flanders.

We are now informed, That on the 8th of *June*, *N. Stile*, or on our 29th of *May*, the Town of *Natur* was forced to Capitulate, and the Garrison to retire into the Castle, upon condition, among other things, a *Neutrality* should be observed between the Town and the Castle, which if they in the Castle offered to Violate, the *French King* threatened to Hang the Governor upon its Taking; they have ever since, continually, with a fury that seems to speak the Language of Desperation, Battered the said Castle, as they had done the Town before. The *French King* has already given the Government of the Town, to the Count de *Guisear* at present in the like Quality, at *Dinant*; and as some Report, made the famous *Defenter*, the Baron de *Bresse*, Lieutenant for the King under him. He retains but 30000 Men to carry on the Siege of the Castle, and has sent all the rest of his Forces to joyn *Luxemburg*, who is Camped so Advantagiously, with the little River *Mechaine* on one side, and a great Wood on the other, that he cannot be Attacked without great Disadvantage: That the Confederate Army were advanced on the 31st of *May*, *old Stile*, so near them, that their out-guards had Skirmished, and the two Armies Cannoned one another; but that the sudden fall of a great quantity of Rain had hindred them for some days, from passing the River; however, that now they had laid no less than 100 Bridges over it, and that our *Magnanimous King*, with the universal Suffrage of the whole Army, was resolved to break through all Difficulties to Attack them, which it is supposed, he may have done by this Time; a happy Success in which would give a decisive stroke to the finishing of the most Glorious Work in the World, viz. The breaking of the Chains, and securing the Peace and Liberty of Christendom, upon a bottom too lasting to be undermined in one age; and therefore is heartily wished and prayed for, by all wise and good Men, as well of the *Roman* as *Protestant Communion*, no excepting the *French Popish Subjects* themselves that know their own true Interest.

*News for the Learned.*

from STRASBURG.

**T**H O Mr. La Crose in his last *Journal*, gives you the substance of a Letter of F. Hardouin, about the three Samaritan Medals there mentioned; yet having given you no information how F. Hardouin came by so curious a Discovery we shall here add the story of it, because it is very *Diverting*, as we find it in the remainder of that same Letter from Strasburg, that supplied Mr. La Crose with the Account you have already seen of F. Hardouins Remarks. And it is thus: Two Jesuits making a Visit to Mr. Toinard, after a long Conversation together about matters of Learning, he shewed them the three Samaritan Medals, whose Description you have already seen, and Explained them with great exactness to these Jesuit Auditors, by the Text of the Maccabees; they were so taken with such a Peice of Antiquity, and the Explication together, that they earnestly importuned Mr. Toinard, to lend them a while to carry home to their Convent; but he knowing well, how greedy that Society was to Monopolise to themselves, by any means they could, all curiosities in Learning, and the Reputation of them too, prudently Refused them. However these cunning and docible Emissaries so well preserved in their Memories all the particularities Explained to them by Mr. Toinard, that when they came home to their Convent, they Reported them all with such an admirable exactness to F. Hardouin, that it immediately put in his Head a design to Rob Mr. Toinard of the Honour of that Discovery; and tho he understood not the Samaritan, yet to endeavour by this occasion, to make the World believe he did. And accordingly he went presently and composed a Letter upon the Reports of his said two Brethren, while they were yet fresh in his Memory and theirs, wherein he, without scruple, Attributes to himself all the Remarks made by Mr. Toinard, and the whole Honour of Deciphering the Inscription and Explaining the Epoch related to by those Medals; and there is no Question to be made, that could he have got the Medals themselves into his Clutches, he would have produced them too, and have vaunted them to have been his own proper Acquisitions. And what is still more singular in F. Hardouins Conduct, is, that towards the end of this Letter, he Declaims against those that upon finding of the least trifles in other Mens Books, like what they imagined to have been peculiar to themselves, and known to nobody else, presently make a great noise, and Deafen the World with Complaints, as if they had been insulted by some Plagiaries, and Robbed, of their Properties; which passage was without doubt inserted to take off the edge of Mr. Toinard's Complaints, if he should go about to Claim his own again, and to strip F. Hardouin of his stolen Feathers, by thus prejudicing People before hand against them. However, F. Hardouin does not publicly own that Letter, tho many People distinguish him plainly enough in its Frame and Stile, and Mr. Toinard certainly knows him to be the Author, but thinks it best to pass off the whole matter in silence, *propter metum Judeorum*.

From P A R I S.

There is lately Printed, *The perfect Courtier*, and the *Court Lady* newly Translated from the Italian of Count Baltasar Castiglione, in 12<sup>o</sup>. for William de Lugne.

This Baltasar Castiglione for his agreeable and excelling Wit, was much esteemed at the Court of Guy D' Urbald, Son of Frederick, I. Duke of Urbin, who the better to pass off and sweeten the sharp Pains of the Gout, which often Tormented him, got together into his Palace an Assembly of as many Learned Men as he could procure.

The Art of Translation is grown to too great a Perfection in France to suffer so Noble and Polite a Writer to remain any longer in the habit of a Strange Tongue, himself having gained every where a great Reputation, whilst he has been rendring the Court of Urbald famous all over Europe, and to all Posterity. The Book contains a very lively and very accomplished Character of such a Person as a Courtier of either Sex ought to be, and perhaps a truer and more accomplished ore, than any yet delivered by more Modern Authors, who usually accommodate themselves too much to the vicious Palate of the present Age. The translation is judged well performed in French, and to follow the Original with exactness in all things, save that the Translator takes the liberty in some places to omit some Expressions which tho in that Courtier, who writ in an



New Reflections, or Moral and Politick Maximes and Sentences dedicated to *Madam Maintenon*, the 2d. Edition in 12°, Printed for *John Boudot* and *Dan. Horthemels*.

The approbation which these Reflections have met with among intelligent persons of all sorts, and the quick sale of the last Impression, not only in the Capital City, but in all the other Towns and the Provinces throughout *France*, encouraged Mr. *Vernage* Doctor in Divinity, the worthy Authour of them, to publish them a second time, much augmented in their Number, and digested in a better method. But as for the Epistle Dedicatory, he thought there was no need of altering it, because he took the pains to finish it at first, and looks upon the Picture he therein gives us of the admirable and famous Lady Named in the Frontispiece, to be very much to the Life, and consequently as accomplished a piece as can be drawn.

And certainly it is no Despicable piece of News to the Learned and Curious here, tho' no rarity in *France*, to see a piece of Morality and Politicks so seriously dedicated by a Grave Dr. of Divinity, of so great a Reputation, to such a person as the Famous *Madam Maintenon*, and her Picture so elaborately drawn, and with fards of such a delicate mixture by a *Theological* hand.

The *Syrenes* or *Mermaids*, being a very curious and elaborate Dissertation about the form Figure, Nature, and other Qualities and observables of those strange *Marine* Creatures. Dedicated to the Chancellour of *France*, Printed for *John Anisson* in 4t°.

The Education Maximes and Reflections of Mr. *de Moncayde*, with a Comparative Discourse of the Analogy there is between the several sorts of *Salt*, and of *Wits*, as discernible in the several Works and productions of Great Wits of all sorts. Printed in Twelves at *Rom*.

It is a very Ingenious and Diverting Piece; it begins first with two Discourses Dialogue-wise between Mr. *Moncayde* and his Friend: The first gives an account of his Education, which was in an uncommon way, and shews how a Lord or Gentleman may be brought to the Compleat Knowledge of all Arts and Sciences more effectually and more expeditiously than by any *Pedantick* Method; and may be a *Model* for our *Mrs.* at *Schools*, and *Tutors* in *Universities* how to manage most *Wits* more agreeably and successfully than is commonly done, and how to make even the greatest Persons enamoured not only of the Sciences, but to imbibe with pleasure, and lastingly to retain the principles of *Vertue*: The 2d. pursues his Education through the higher Studies, and then recounts his Travels into several Countries, and how he every where put the practick part of what he had learnt, in Execution. The rest of the Book contains about 350 Reflections too long here to treat of.

### Advertisement.

**T**O make good our Title, we have procured all the *Foreign Journals* hitherto Published, and shall have all hereafter Printed, out of which we'll Translate all that's Valuable, (except what is already Printed in the *YOUNG STUDENTS LIBRARY*) and insert 'em in our Monthly Journals, when we cannot meet with *NOVELTIES* enough to fill it up. So that we do not doubt but (by the constant observing this method, to render our *UNDERTAKING PERFECT*. But the more fully to convince the Reader how far we shall be able to make good *OUR TITLE*, we shall in our next Journal insert a Catalogue of what *Foreign Extracts* we design for our *FIRST VOLUME*. Which when finish'd, we shall Print another Catalogue of what *Foreign Extracts* we design for our *SECOND VOLUME*, &c. and so will pursue that method, till we have Translated what ever is valuable in the *Foreign Journals*, those Books that have been published for several years past being full as necessary for those that intend to improve themselves in all manner of Knowledge, as those which we have already published, and which we design to continue according as they shall come abroad. So that this Undertaking will not only serve as a *LIBRARY*, for such Scholars as cannot go to the price of Books themselves, (they having here for a small matter the *SUBSTANCE OF MANY BOOKS*, which if they should purchase would amount to a vast Sum,) but will also be as Serviceable to them

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